

SOUVENIR

VIDHI SAMVAD

A JUDICIAL DIALOGUE

Organized by



Vikrant
University
— GWALIOR —

“Power finds its true meaning only when guided by Dharma.”

“सत्ता का अर्थ तभी सार्थक होता है जब वह धर्म द्वारा संचालित हो।”



Sengol – The Symbol of Righteous Authority

During the Chola dynasty, the Sengol was a sacred symbol that signified the transfer of power from one king to another. It represented the principles of just and fair rule that were central to the Chola administration. When a new king ascended to the throne, the Sengol was handed over in a ceremonial gesture, marking the legitimate and orderly succession of authority.

This ritual was a powerful reminder that the ruler's duty was to govern with righteousness and uphold justice, reinforcing the values that underpinned the Chola dynasty's governance.

This ancient practice, reflecting a well-organised administration and a deep commitment to justice, served as the foundation and inspiration for the Sengol we see today.

Today, the Sengol stands proudly in the new Parliament of India, symbolising the same ideals of righteous governance, justice, and responsibility. Its placement serves as a reminder to lead with integrity and uphold the values of dharma in the service of the nation.

सेङ्गोल – धर्म और न्याय का प्रतीक

चोल वंश के शासन काल में सेङ्गोल, 'न्यायपूर्ण और निष्पक्ष शासन' के पवित्र सिद्धांतों का एक प्रतीक था, जो कि चोल शासन की मूल भावना में निहित था। साथ ही, इस राजदण्ड को एक राजा द्वारा दूसरे राजा को 'सत्ता हस्तांतरण' का द्योतक भी माना जाता था।

परंपरा अनुसार, जब कोई नया राजा सिंहासनरूढ़ होता था तब एक औपचारिक अनुष्ठान के माध्यम से यह सेङ्गोल उसे वैध और सुव्यवस्थित सत्ता हस्तांतरण के प्रतीक स्वरूप सौंपा जाता था। यह परंपरा, राजा को सदैव यह स्मरण कराती थी कि 'न्याय और सत्य' के मार्ग पर चलकर ही शासन करना उसका परम धर्म है। चोल शासकों की सुव्यवस्थित प्रशासन और न्याय के प्रति गहन प्रतिबद्धता आज भी समूचे भारत वर्ष में बहुचर्चित और अनुकरणीय है।

आज यही सेङ्गोल, भारत के नए संसद भवन में धर्म, न्याय और उत्तरदायी शासन के उन्ही आदर्शों के प्रतीक के रूप में स्थापित है और यह प्रेरक सन्देश देता है कि शासन सदैव 'धर्म और राष्ट्र सेवा' के मार्ग पर चलकर ही करना चाहिए।

PREFACE

The souvenir “Vidhi Samvad” stands as a tribute to the ideals of justice, dialogue, and constitutional enlightenment that guide the spirit of Vikrant University, Gwalior. The event, Vidhi Samvad – A Judicial Dialogue, brought together eminent members of the judiciary, legislature, and academia to deliberate upon the role of the Supreme Court of India in strengthening the constitutional values of our nation.

In an era marked by dynamic social change and complex legal challenges, Vidhi Samvad served as a vital platform for introspection and exchange — reaffirming faith in the rule of law and the moral vision enshrined in the Constitution of India. Through the wisdom and reflections shared by the Hon'ble Judges of the Supreme Court and High Courts, as well as the insights of our legal scholars and young aspirants, this dialogue became a living expression of constitutional learning and democratic responsibility.

This souvenir captures the essence of that dialogue — the thoughts, discussions, and ideals that shaped an intellectually enriching and deeply inspiring occasion. It reflects Vikrant University's enduring commitment to fostering legal education rooted in ethics, empathy, and constitutional consciousness.

May this souvenir inspire readers to understand the spirit of the Constitution more deeply and to carry forward the ideals of justice with wisdom, compassion, and integrity.

Registrar

Vikrant University, Gwalior

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THE SUPREME COURT OF INDIA



The **Supreme Court of India**, established on **January 28, 1950**, stands as the **guardian of the Constitution** and the **highest judicial authority** in the country. It symbolizes the ideals of **justice, equality, and liberty** envisioned by the framers of the Constitution, serving as the final court of appeal and the ultimate interpreter of the law of the land.

Located in **New Delhi**, the Supreme Court was inaugurated two days after India became a Republic, taking over the functions of the erstwhile **Federal Court of India**.

The Supreme Court exercises **original, appellate, and advisory jurisdiction**. Its original jurisdiction extends to disputes between the Union and the States or between States themselves; its appellate jurisdiction covers appeals from High Courts and tribunals; and its advisory jurisdiction empowers the President of India to seek the Court's opinion on constitutional or legal questions under **Article 143**.

Beyond its judicial mandate, the Supreme Court represents the **moral conscience of the nation**—a beacon of hope for citizens seeking justice and accountability. It stands as a testament to the strength of Indian democracy, ensuring that **the rule of law prevails over the rule of power**, and that justice remains accessible to all.

Vikrant University pays its sincere tribute to the Supreme Court of India — the sentinel of justice and the guardian of constitutional values. We take immense pride in the institution that upholds the rule of law and continues to inspire generations to strive for fairness, equality, and integrity in all walks of life.

VIKRANT UNIVERSITY GWALIOR



Vikrant University, Gwalior, is a leading centre of higher education dedicated to fostering academic excellence, innovation, and holistic development across India. The inception of this noble initiative occurred in the year 2007 with the establishment of the Vikrant Group of Institutions (VGI) in Indore. Established with a vision to nurture talent and empower youth through quality education, the University continues to uphold its commitment to shaping future-ready professionals who contribute meaningfully to society and the nation.

Vikrant University offers a diverse portfolio of over 80+ UGC-recognized Diploma,

Undergraduate, Postgraduate, and Doctoral programs across disciplines including Legal Studies, Pharmacy, Engineering, Computer Applications and IT, Management and Commerce, Agriculture Science, and allied fields. Its vibrant community of over 5,500 students benefits from a blend of modern pedagogy, industry exposure, and a global outlook. With state-of-the-art infrastructure, a strong focus on research, and an emphasis on skill-based learning, the University embodies its motto, "Leadership through Learning," reflecting its unwavering dedication to academic integrity, social responsibility, and global competence.

Guided by the spirit of the Indian Constitution, Vikrant University upholds the ideals of justice, equality, liberty, and fraternity in all its pursuits. The University believes that education is not merely the acquisition of knowledge but a commitment to ethical, social, and national responsibility. Rooted in constitutional values, it continues to nurture individuals who think critically, act responsibly, and lead with integrity—strengthening the vision of a just and progressive nation.

अर्जुन राम मेघवाल
Arjun Ram Meghwal



विधि एवं न्याय राज्य मंत्री (स्वतंत्र प्रभार)
व
संसदीय कार्य राज्य मंत्री
भारत सरकार, नई दिल्ली-110001
MINISTER OF STATE (I/C) FOR LAW & JUSTICE
AND
MINISTER OF STATE FOR PARLIAMENTARY AFFAIRS
GOVERNMENT OF INDIA, NEW DELHI-110001



संदेश

बहुत ही प्रसन्नता का विषय है कि, तेजी से प्रगति के पथ पर अग्रसर विक्रांत विश्वविद्यालय, ग्वालियर द्वारा विजयादशमी (02 अक्टूबर 2025) के दिन सर्वोच्च न्यायालय के न्यायाधिपति श्री जितेंद्र कुमार माहेश्वरी जी के मुख्य आतिथ्य एवं मध्यप्रदेश विधानसभा के अध्यक्ष श्री नरेंद्र सिंह जी तोमर की अध्यक्षता में विभिन्न संकायों के विद्यार्थियों, अधिवक्ताओं, विधि एवं विधायी सम्बन्धी प्रतिनिधियों आदि को देश की न्याय व्यवस्था और लोकतांत्रिक प्रक्रियाओं के प्रति जागरूक बनाने हेतु “विधि संवाद” कार्यक्रम का आयोजन किया जा रहा है।

मैं, इस अद्भुत संगमयुक्त कार्यक्रम, जिसमें भारतीय संविधान के दो महत्वपूर्ण अंगों “न्यायपालिका एवं विधायिका”, जो कि भारतीय न्याय व्यवस्था व लोकतान्त्रिक अधिकारों के रक्षक हैं, के विभिन्न पहलुओं पर छात्रों से सीधा संवाद कर उनकी जिज्ञासाओं का समाधान करने व अपना बहुमूल्य मार्गदर्शन देने के लिए माननीय न्यायाधिपति श्री जितेंद्र कुमार माहेश्वरी जी और मध्यप्रदेश विधानसभा अध्यक्ष श्री नरेंद्र सिंह तोमर जी का आभार व्यक्त करते हुए प्रशंसा जाहिर करता हूँ।

साथ ही, इस अवसर पर विक्रांत विश्वविद्यालय द्वारा प्रकाशित की जा रही स्मारिका एवं इस अनूठे प्रयास के लिए विश्वविद्यालय प्रशासन को हार्दिक बधाई एवं शुभकामनाएं देता हूँ।

(अर्जुन राम मेघवाल)

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MESSAGE

When we speak of the Constitution of India, we refer not merely to a set of legal provisions, but to the enduring values that form the foundation of our democracy. In this spirit, I am pleased to contribute to “Dharmastha”, the souvenir commemorating Vidhi Samvad – A Judicial Dialogue hosted by Vikrant University. This event has brought together members of the judiciary, academia, and the legal fraternity—especially young minds—for a meaningful discourse on the role of the Supreme Court in advancing constitutional values.

The choice of October 2nd, 2025 as the date for this conclave is both thoughtful and symbolic. It marks the birth anniversary of Mahatma Gandhi, the global icon of truth (Satya) and non-violence (Ahimsa), and coincides with Dussehra, a festival that signifies the victory of righteousness over injustice. The convergence of these two occasions serves as a powerful reminder that our Constitution is not only a legal instrument, but a moral framework shaped by the ethical vision of our founding leaders.

Our Constitution represents a shared national commitment—to uphold liberty, equality, fraternity, and justice. It is a dynamic, evolving document, and the Supreme Court, as its final interpreter and guardian, bears the crucial responsibility of ensuring these ideals are realized in practice. The Court must remain ever vigilant—a sentinel on the qui vive—to safeguard the constitutional order and ensure justice is not just promised, but delivered.

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I commend the Chancellor of Vikrant University for his foresight and dedication in creating this important platform for legal scholarship and dialogue. I also express my appreciation to the Hon'ble Speaker of the Madhya Pradesh Legislative Assembly for lending his esteemed presence to this occasion.

To the aspiring legal professionals at Vikrant University's Faculty of Law: the future of our legal system rests with you. My interaction with you during the conclave was deeply rewarding. Your curiosity, sincerity, and commitment to learning are promising signs for the future. I encourage you to pursue not only academic excellence, but also to cultivate a strong sense of ethics, public service, and constitutional responsibility.

Initiatives like Vidhi Samvad serve a vital purpose. They nurture a culture of inquiry, dialogue, and principled legal thinking—essential for any thriving democracy. I congratulate Vikrant University on this successful initiative and wish it continued growth and excellence in the field of legal education and judicial engagement.


(J.K. Maheshwari)

New Delhi:
September 30, 2025.

नरेन्द्र सिंह तोमर
NARENDRA SINGH TOMAR



अध्यक्ष
मध्यप्रदेश विधानसभा
SPEAKER
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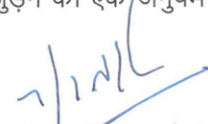
संदेश

विक्रान्त विश्वविद्यालय द्वारा आयोजित एवं माननीय न्यायमूर्ति श्री जे. के. माहेश्वरी जी द्वारा संबोधित संवाद सत्र विधि संवाद विद्यार्थियों के लिए अत्यन्त प्रेरणादायी पहल है।

शिक्षण संस्थानों का दायित्व है कि वे विद्यार्थियों को जागरूक और आदर्श नागरिक बनायें। इस संवाद के माध्यम से छात्रों को सत्य, न्याय, नैतिकता और लोकतांत्रिक मूल्यों के प्रति और अधिक सजग तथा प्रतिबद्ध बनने का अवसर प्राप्त हुआ है।

मैं माननीय न्यायमूर्ति का हृदय से आभार व्यक्त करता हूँ कि उन्होंने 'विधि संवाद' के माध्यम से हमारे युवा विद्यार्थियों का मार्गदर्शन किया है और उन्हें संविधान तथा न्यायपालिका की गरिमामयी परम्पराओं से जोड़ने का यह अमूल्य अवसर प्रदान किया है। मैं उनके राष्ट्र के प्रति योगदान तथा न्यायपालिका की श्रेष्ठ परम्पराओं को सुदृढ़ और जीवंत बनाए रखने हेतु अपनी गहरी प्रशंसा व्यक्त करता हूँ।

साथ ही, मैं विक्रान्त विश्वविद्यालय को इस महत्वपूर्ण पहल के लिए हार्दिक बधाई देता हूँ, जो विद्यार्थियों को ज्ञान, सत्यनिष्ठा और समाज-सेवा के आदर्शों से जुड़ने का एक अनुपम अवसर प्रदान करती है।


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MESSAGE

It gives me great satisfaction to extend my greetings on the occasion of Vidhi Samvad, organised on 02 October 2025 and the publication of this Souvenir, Dharmasth. This program assumed a special significance by coinciding with the birth anniversary of Mahatma Gandhi, the apostle of truth and non-violence, and the celebration of Dussehra, a festival symbolising the victory of good over evil. Together these commemorations remind us that justice, dharma, and moral courage must remain the guiding forces of public life. Vidhi Samvad marked an important milestone for Vikrant University, bringing together judicial wisdom, legislative leadership, academic inquiry, and societal responsibility in a manner that has inspired our students and strengthened their commitment to the ideals of the Constitution.

I extend my sincere gratitude to Hon'ble Justice Shri Jitendra Kumar Maheshwari, Judge, Supreme Court of India, whose gracious address to our students elevated this initiative into a truly memorable occasion. His presence offered our young scholars a rare opportunity to learn from a treasure of judicial wisdom and to embrace the ethical responsibilities that accompany a life in law.

I also convey my heartfelt thanks to Hon'ble Shri Narendra Singh Tomar, Speaker of the Madhya Pradesh Legislative Assembly, for presiding over Vidhi Samvad and for his inspiring address to the students. His participation added great dignity to this dialogue and reflected the vital role that legislative institutions play in nurturing constitutional democracy and civic awareness. I further acknowledge with deep appreciation the insightful address of Hon'ble Justice Gurpal Singh Ahluwalia, Judge of the High Court of Madhya Pradesh, which enriched the deliberations and broadened the perspectives of our students.

I am confident that Vidhi Samvad will grow into a distinguished institutional tradition—one that continues to inspire our students to become principled professionals and responsible citizens, while strengthening the bridge between the academy, the judiciary, the legislature, and society. May this Souvenir stand as a testament to that vision and to the enduring values that guide Vikrant University.

With warm regards and best wishes,



Chancellor, Vikrant University

THE RATIONALE BEHIND VIDHI SAMVAD



Dr. Vir Narayan
Dean, School of Legal Studies
Vikrant University, Gwalior

At Vikrant University, education is envisioned not merely as a process of acquiring knowledge but as a journey toward cultivating wisdom, ethics, and civic responsibility. It was from this institutional philosophy that Vidhi Samvad emerged — a reflective platform designed to explore the profound relationship between law, justice, and the spirit of the Constitution.

The primary aim of organizing Vidhi Samvad was to reaffirm the University's commitment to constitutional values and democratic ethics as the moral foundation of legal education. Recognizing that the Constitution is not just a legal text but the living dharma of the Republic, the event sought to inspire dialogue on the role of institutions and individuals in upholding justice, liberty, equality, and fraternity. By hosting this initiative, Vikrant University aimed to strengthen the bridge between academia and the judiciary, theory and practice, and knowledge and moral action.

The objectives of Vidhi Samvad were multidimensional. It aimed to create a national forum for scholarly and institutional dialogue, where jurists, lawmakers, and academicians could collectively reflect on the evolving challenges of constitutional governance. It also sought to promote constitutional literacy and legal awareness within the university ecosystem—ensuring

that the study of law is rooted in ethical reflection and civic purpose. Through this initiative, the University aspired to position itself as a centre of thought leadership in legal education and governance studies.

The participation of eminent dignitaries like Justice Shri Jitendra Kumar Maheshwari, Hon'ble Judge of the Supreme Court of India; Shri Narendra Singh Tomar, Hon'ble Speaker of the Madhya Pradesh Legislative Assembly; and Justice Shri Gurpal Singh Ahluwalia, Hon'ble Judge of the High Court of Madhya Pradesh, elevated Vidhi Samvad into a moment of institutional distinction. Their presence reflected the University's growing stature as a convening space for constitutional dialogue and reaffirmed its role as an academic partner in advancing justice and public service.

Ultimately, Vidhi Samvad was organized to uphold the spirit of Dharmasth—the ideal that education must always serve truth and justice. It reflected Vikrant University's mission to prepare citizens who not only understand the law but also embody the ethical and constitutional spirit that sustains the nation. Through such initiatives, the University continues to contribute to the strengthening of India's democratic fabric and the cultivation of a just and enlightened society.

ABOUT VIDHI SAMVAD

Vidhi Samvad is a distinguished initiative of the School of Legal Studies, Vikrant University, Gwalior, envisioned as a dynamic platform for dialogue, deliberation, and dissemination of legal knowledge. The term Vidhi Samvad, derived from Sanskrit, harmoniously blends two profound ideas — Vidhi meaning “law” and Samvad meaning “dialogue” or “discussion.”

True to its essence, the forum embodies thoughtful engagement, critical reflection, and collaborative learning within the legal sphere. In a nation where the Constitution stands as the moral and legal foundation of the Republic, this initiative emerged as a living conversation on justice, law, and dharma.

On 2nd October 2024, Vikrant

University organized Vidhi Samvad – A Lecture on Judicial Dialogue, bringing together the judiciary, legislature, academia, and students in a shared pursuit of constitutional wisdom. The forum sought to nurture discourse on law, ethics, and constitutional values, drawing upon India’s timeless tradition of knowledge evolving through reflection and exchange.

For students, Vidhi Samvad was more than an academic gathering — it was an encounter with the living Constitution. It inspired young legal minds to view law not merely as a profession but as a moral calling rooted in justice and public service. The event reaffirmed the essence of Dharmasth — that law must always serve truth, fairness, and humanity.

HIGHLIGHTS OF VIDHI SAMVAD

- Hon’ble Justice J. K. Maheshwari, Judge, Supreme Court of India, delivered an inspiring address portraying the Constitution as a living document guiding both institutions and citizens through wisdom and moral responsibility.
- Hon’ble Shri Narendra Singh Tomar, Speaker, M.P. Legislative Assembly, emphasized democracy’s strength through trust, duty, and ethical conduct, urging students to become responsible and value-driven advocates.
- Hon’ble Justice G. S. Ahluwalia, Judge, High Court of M.P., highlighted the harmony of rights and duties, reminding that true constitutionalism is practiced through civic integrity and daily conduct.
- The event was graced by Hon’ble Justice Anil Verma, Hon’ble Justice Vivek Jain, Hon’ble Justice D. D. Bansal, and Hon’ble Justice Hirdesh Srivastava, whose presence enriched the dialogue.
- The Sengol presentation symbolized the eternal ideals of justice, righteousness, and dharma.
- In an engaging interactive session, students exchanged views with the dignitaries on constitutional ethics and the moral essence of justice, reflecting the living spirit of judicial dialogue.

“VIDHI SAMVAD”

A JUDICIAL DIALOGUE

WITNESSED BY

CHIEF GUEST



Hon’ble Justice
Shri Jitendra Kumar Maheshwari
Judge, Supreme Court of India

CHAired BY



Hon’ble
Shri Narendra Singh Tomar
Speaker, M.P. Legislative Assembly

SPECIAL GUESTS



Hon’ble
Shri G. S. Ahluwalia
Judge, Madhya Pradesh
High Court



Hon’ble
Shri D. D. Bansal
Judge, Madhya Pradesh
High Court



Hon’ble
Shri Anil Verma
Judge, Madhya Pradesh
High Court



Hon’ble
Shri Hridesh Shrivastava
Judge, Madhya Pradesh
High Court



Hon’ble
Shri Vivek Jain
Judge, Madhya Pradesh
High Court

INTRODUCING THE DIGNITARIES



Justice Jitendra Kumar Maheshwari

A Journey of Integrity, Leadership, and Judicial Compassion

Hon'ble Justice Jitendra Kumar Maheshwari, currently serving as a Judge of the Supreme Court of India, embodies a remarkable journey from humble beginnings to the highest echelons of the Indian judiciary. Born on June 29, 1961, in Joura, a small township in Morena district of Madhya Pradesh, he rose from a modest, middle-class background to occupy one of the highest constitutional offices in the country. His life and career reflect an enduring commitment to justice, legal scholarship, administrative excellence, and institutional integrity.

Beginning his legal practice in 1985, Justice Maheshwari built a distinguished career as an advocate at the Gwalior Bench of the Madhya Pradesh High Court, where he handled a wide range of cases—civil, criminal, constitutional, service, and tax matters—with occasional appearances before the Supreme Court and various tribunals. His early election to the M.P. State Bar Council and his role as Chairman of its Disciplinary Committee highlighted his steadfast dedication to professional ethics and accountability.

Justice Maheshwari's judicial tenure has been distinguished by fairness, discipline, and social sensitivity. As a Judge of the Madhya Pradesh High Court, he handled diverse administrative responsibilities and contributed significantly to juvenile justice reforms. His balanced judgments and humane approach consistently reflected a deep sense of compassion and commitment to the rule of law.

When entrusted with the historic responsibility of serving as the first Chief Justice of the newly constituted Andhra Pradesh High Court, he demonstrated exceptional leadership and administrative foresight. Under his stewardship, the court became the first in India to conduct virtual hearings during the COVID-19 pandemic, ensuring uninterrupted access to justice. His tenure saw major institutional developments—recruitment drives, establishment of Gram Nyayalayas, vigilance reforms, and the promotion of health and safety measures across court premises.

Transferred as Chief Justice of the Sikkim High Court, he continued to embody judicial compassion and administrative excellence, dealing with issues of social welfare and environmental protection. His empathetic judgments and engagement with community-centric issues earned him deep respect in the region.

Upon elevation to the Supreme Court of India, Justice Maheshwari continued to uphold his values of humility, meticulous reasoning, and empathy for vulnerable populations. His contributions in landmark cases—ranging from the Bhopal Gas Tragedy curative petition, to irretrievable breakdown of marriage under Article 142, and environmental jurisprudence under the IBC—demonstrate his ability to balance legal precision with human sensitivity.

Known for his heartfelt statement, “People like me come and go; but contributions to the institution must be remembered,” Justice Maheshwari epitomizes service over self. His judicial philosophy prioritizes institutional continuity, fairness, and social justice.

Justice J.K. Maheshwari’s journey—from a small-town boy in Madhya Pradesh to a Judge of the Supreme

Court—is not merely a story of personal success, but a testament to the values of perseverance, humility, and public service. Each institution he has served bears the imprint of his leadership, and each judgment authored by him echoes his unwavering commitment to justice, equity, and constitutional integrity.

Landmark Judgments of Justice J. K. Maheshwari

1. Dr. Suman v. Jain vs. Marwadi Sammelan [2024 INSC 127]

In this case, the Court addressed the question of whether a prospective resignation can be withdrawn before its effective date. The Bench of Justice J.K. Maheshwari and Justice K.V. Viswanathan ruled that an employee retains the right to retract a resignation before its effective date, unless expressly prohibited by contract or law.

The decision safeguarded the rights of employees to reconsider their choices and emphasized fairness in employment law—especially in educational and public institutions—by directing reinstatement of service benefits and pensionary dues.

2. Krishnadatt Awasthy & Ors. vs. State of Madhya Pradesh & Ors. [2024 INSC 252]

This case reaffirmed the principle of natural justice and the rule against bias (*nemo iudex in causa sua*). Justice Maheshwari held that denial of a fair hearing at the initial stage renders a decision void and that subsequent appellate remedies cannot cure the defect.

The judgment emphasized that administrative authorities must provide a fair hearing before passing any adverse orders, especially in matters of livelihood. It reinforced procedural fairness and transparency in public appointments, establishing a crucial precedent in administrative law.

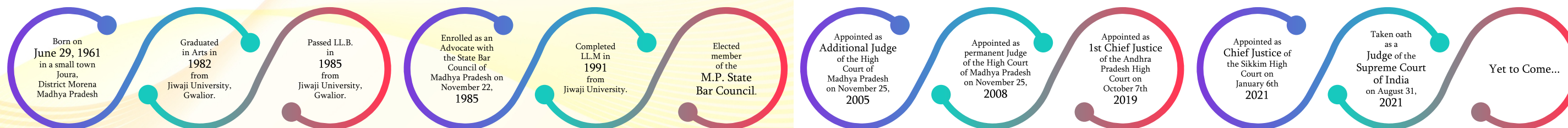
3. District Appropriate Authority vs. Jashmina Dilip Devda [2024 INSC 173]

This case involved the suspension of a medical practitioner’s registration under the PC & PNDT Act without prior notice or proper justification. The Bench led by Justice Maheshwari held that notice and hearing cannot be bypassed except under strict statutory conditions.

The Court distinguished between powers under Sections 20(1), 20(2), and 20(3), curbing misuse of emergency suspension powers and ensuring accountability and proportionality in administrative decisions. The verdict strengthened procedural safeguards, protecting both public interest and professional rights.

Hon’ble Justice Jitendra Kumar Maheshwari stands as an embodiment of judicial wisdom, integrity, and fairness. His judgments consistently reflect a deep sensitivity to human rights, administrative accountability, and the principles of natural justice. Through his unwavering dedication, he has not only enriched Indian jurisprudence but also reaffirmed faith in the judiciary as the ultimate guardian of justice and equality. His journey continues to inspire generations of legal professionals to uphold the law with courage, compassion, and an unflinching commitment to truth and justice.

Life Journey of Justice J. K. Maheshwari Judge, Supreme Court of India



A judge's journey is one of integrity, wisdom, and justice – every decision shapes the course of lives...



माननीय श्री नरेंद्र सिंह तोमर

अध्यक्ष, मध्य प्रदेश विधानसभा

शून्य से शिखर की ओर: एक दूरदर्शी जनसेवक

माननीय श्री नरेंद्र सिंह तोमर, अध्यक्ष, मध्य प्रदेश विधानसभा, की लगभग चार दशकों से जारी उत्कृष्ट राजनीतिक यात्रा न केवल जनसेवा के प्रति उनके अविचल समर्पण, बेजोड़ संगठनात्मक क्षमता, और सक्षम प्रशासन की परिचायक है, बल्कि यह राज्य और राष्ट्र की सरकार में उनके बहुमूल्य योगदान की एक प्रेरणादायक मिसाल भी है। यह लंबा सफर ग्वालियर की स्थानीय राजनीति से शुरू होकर, मध्य प्रदेश की विधानमंडल और अंततः केंद्रीय मंत्रिमंडल तक पहुँचा, जो उनके “शून्य से शिखर की ओर” पहुँचने की यात्रा को उदाहृत करता है। उनके राजनीतिक जीवन की नींव और जनसेवक के रूप में उनका उदय, उनके प्रारंभिक जीवन, शिक्षा और छात्र राजनीति के दिनों में निहित है।

12 जून, 1957 को मध्य प्रदेश के ग्वालियर में जन्मे श्री नरेंद्र सिंह तोमर जी ने अपनी राजनीतिक यात्रा का श्रीगणेश ग्वालियर शहर से बुनियादी स्तर पर किया था। ग्वालियर के जीवाजी विश्वविद्यालय से स्नातक की उपाधि प्राप्त करने के उपरांत, उन्होंने

शिक्षा के साथ-साथ राजनीति की दिशा में कदम बढ़ाया और देश के एक प्रमुख राष्ट्रीय राजनीतिक दल तथा उसकी युवा इकाई के साथ सक्रिय रूप से संबद्ध हो गए। उनकी अथक परिश्रम, निपुण कार्यशैली और सेवा भावना ने उन्हें राज्य से लेकर देश की राजनीति में उच्च पदों तक पहुँचाया, जिससे उन्हें ग्रामीण भारत की समस्याओं और शासन की जटिलताओं को समझने का गहन अनुभव प्राप्त हुआ।

उनकी राजनीतिक सक्रियता ने उन्हें जनसेवा के मार्ग पर अग्रसर किया। वर्ष 1980 से 1984 तक उन्होंने ग्वालियर में भारतीय जनता युवा मोर्चा (BJYM) के अध्यक्ष के रूप में कार्य किया, और तत्पश्चात् 1983 से 1987 तक नगर निगम में पार्षद रहते हुए जनता की सेवा की। पार्टी संगठन में उनकी निरंतर मेहनत और निष्ठा को देखते हुए, उन्हें 1991 से 1996 तक मध्य प्रदेश में BJYM के प्रदेश अध्यक्ष का दायित्व सौंपा गया। जमीनी स्तर पर किया गया यह कार्य उनके नेतृत्व की आधारशिला बना, जिसने ग्वालियर-चंबल क्षेत्र में उनकी एक सुदृढ़ और दूरदर्शी

जनसेवक की छवि स्थापित की, और वे शीघ्र ही पूरे क्षेत्र में लोकप्रिय जनप्रतिनिधि के रूप में विख्यात हो गए।

वर्ष 1998 में, श्री नरेन्द्र सिंह तोमर जी ने ग्वालियर विधानसभा क्षेत्र से विधायक (MLA) के रूप में निर्वाचित होने के साथ ही अपने कौशल का प्रभावशाली प्रदर्शन किया और यह पद उन्होंने आत्मविश्वास तथा जनसमर्थन के साथ दो बार, 2008 तक, सफलतापूर्वक सुशोभित किया। इस अवधि में, 2003 से 2007 तक वे मध्य प्रदेश सरकार में कैबिनेट मंत्री रहे और ग्रामीण विकास तथा पंचायती राज जैसे प्रमुख विभागों का दायित्व संभाला। विधायी उत्कृष्टता और प्रशासनिक दक्षता के लिए उन्हें सन् 2008 में तत्कालीन लोकसभा अध्यक्ष द्वारा 'उत्कृष्ट मंत्री सम्मान' से भी नवाज़ा गया। यह कार्यकाल उनकी भविष्य की राष्ट्रीय भूमिका के लिए एक ठोस आधार सिद्ध हुआ। एक मेधावी राजनीतिज्ञ और समर्पित जनसेवक के रूप में, श्री तोमर जी ने दो बार (2006-2010 और 2012-2014) उनके राष्ट्रीय दल की मध्य प्रदेश इकाई के अध्यक्ष पद की भी जिम्मेदारी संभाली, जिसके मार्गदर्शन में पार्टी की जड़ें बलवान हुईं और कई आवश्यक राज्य चुनावों में विजय प्राप्त हुई।

राष्ट्रीय राजनीति की ओर उनका कदम भी उतना ही सहज और प्रभावी रहा। 2009 में राज्यसभा में एक संक्षिप्त कार्यकाल पूर्ण करने के उपरांत, वे लोकसभा चुनावों में भी निरंतर विजयी रहे—सर्वप्रथम मुरैना (2009), तत्पश्चात् ग्वालियर (2014), और एक बार पुनः 2019 में मुरैना से सांसद चुने गए। उनकी लगातार संसदीय उपस्थिति ने उन्हें एक सामर्थ्यवान राष्ट्रीय नेतृत्वकर्ता के रूप में स्थापित कर दिया। श्री नरेंद्र सिंह तोमर जी का प्रभावशाली राजनीतिक सफर 2014 में तब एक नए दौर में प्रविष्ट हुआ, जब वे प्रधानमंत्री श्री नरेंद्र मोदी के नेतृत्व में केंद्र सरकार में मंत्री बने। एक सक्षम प्रशासक के रूप में उनकी क्षमताएं शीघ्र ही परिलक्षित हुईं और उन्हें कई विशाल मंत्रालयों की जिम्मेदारी सौंपी गई। 2014 से 2016 तक वे खान, इस्पात और श्रम एवं रोजगार मंत्री रहे। इसके बाद, 2016 से 2017 तक उन्होंने ग्रामीण विकास, पंचायती राज और पेयजल एवं स्वच्छता

मंत्रालय संभाला, जहाँ उन्होंने ग्रामीण क्षेत्रों के विकास पर विशेष ध्यान दिया। राष्ट्रीय स्तर पर उनकी सबसे गरिमामयी भूमिका 2019 से 2023 के मध्य केंद्रीय कृषि और किसान कल्याण मंत्री के रूप में रही। इस दौरान उन्होंने खाद्य प्रसंस्करण उद्योग मंत्रालय (2020-2021) का दायित्व भी संभाला। इस पद पर रहते हुए उन्होंने पीएम-किसान योजना जैसे सर्वोच्च कार्यक्रमों को अग्रणी बनाया, जिससे देश के करोड़ों किसानों को सीधी आर्थिक सहायता प्राप्त हुई। उन्होंने कृषि में सुधार और तकनीकी विकास को प्रोत्साहित करने का कार्य किया, जिससे किसानों की आमदनी बढ़ाने का मार्ग प्रशस्त हुआ। इस भूमिका ने उन्हें भारत की कृषि नीति के एक सुदृढ़ स्तंभ के रूप में मान्यता दिलाई।

2023 के अंत में उन्होंने मध्य प्रदेश विधानसभा चुनाव लड़ा। चुनाव में उन्हें जनता का प्रचुर समर्थन प्राप्त हुआ और उन्होंने विशाल विजय दर्ज की। इसके उपरांत, दिसंबर 2023 में, उन्हें सर्वसम्मति से मध्य प्रदेश विधानसभा अध्यक्ष निर्वाचित किया गया। अपने दीर्घ विधायी अनुभव, प्रशासनिक समझ और सभी दलों को साथ लेकर चलने की क्षमता के कारण वे इस पद के लिए एक उत्तम विकल्प सिद्ध हुए हैं। अब वे सदन की मर्यादा बनाए रखने, निष्पक्ष संचालन करने और राज्य की विधायी प्रक्रिया का मार्गदर्शन करने जैसे गंभीर उत्तरदायित्वों का निर्वहन कर रहे हैं।

श्री नरेंद्र सिंह तोमर जी का सम्पूर्ण जीवन इस बात का प्रत्यक्ष प्रमाण है कि जमीनी स्तर पर ईमानदारी और लगन से कार्य करने वाला व्यक्ति किस प्रकार राष्ट्र के उच्चतम पदों तक पहुँच सकता है। उन्होंने ग्वालियर के एक पार्षद और युवा नेतृत्वकर्ता के रूप में शुरुआत की और अपनी परिश्रम, कार्यकुशलता तथा जनसेवा की भावना के बल पर देश के एक प्रमुख केंद्रीय मंत्री और वर्तमान में विधानसभा अध्यक्ष के रूप में अपनी अमिट पहचान बनाई है। विशेषकर पीएम-किसान जैसी योजनाओं में उनकी भूमिका ने उन्हें किसानों के हितैषी और समर्पित जनसेवक के रूप में देशभर में सम्मान दिलाया है।



Justice Gurpal Singh Ahluwalia

A Jurist of Principle, Precision, and Progressive Jurisprudence

Honourable Justice Gurpal Singh Ahluwalia, currently serving on the Gwalior bench of the Madhya Pradesh High Court, is a distinguished figure in contemporary Indian judicial circles. His career, marked by legal knowledge, professional integrity, and an unwavering commitment to constitutional principles, reflects a judicial philosophy grounded in procedural fairness, institutional accountability, and doctrinal clarity. Born on February 20, 1966, Justice Ahluwalia's formative years were underscored by a strong academic orientation, culminating in the attainment of both B.A. and LL.M. degrees. These academic credentials laid a robust foundation for his subsequent entry into the legal profession, enabling him to cultivate a comprehensive and diverse practice that spanned multiple branches of law.

Justice Ahluwalia enrolled as an advocate on July 4, 1988, and over the course of nearly three decades of active legal practice, he built a formidable reputation as a versatile and accomplished

legal practitioner. His practice was not confined to a singular area but rather encompassed a wide spectrum including civil, criminal, constitutional, service, and administrative law. He regularly appeared before the Supreme Court of India, the High Court of Madhya Pradesh, and other regional High Courts, as well as before specialized tribunals and quasi-judicial forums. His deep engagement with multifaceted legal questions and his frequent appearances in constitutional matters reflected both his analytical rigor and his commitment to advancing the rule of law.

Before his elevation to the bench, Justice Ahluwalia held a number of important legal and administrative positions that further enriched his professional experience. He served with distinction as Deputy Advocate General for the State of Madhya Pradesh, a role that entailed representing the government in high-stakes litigation and advising on matters of public law. He also acted as Standing Counsel for

the Madhya Pradesh Lokayukt Organization, an anti-corruption observer, demonstrating his commitment to principles of transparency and good governance. Additionally, he contributed to the dissemination of legal knowledge through his tenure as Chief Editor of the Indian Law Reports (ILR), MP Series, thereby promoting the accessibility and systematization of jurisprudence within the state.

Justice Ahluwalia was appointed as an Additional Judge of the Madhya Pradesh High Court on October 13, 2016, and was confirmed as a Permanent Judge on March 17, 2018. Since his elevation to the High Court, he has earned wide respect for his meticulous reasoning, balanced interpretation of law, and unwavering adherence to constitutional morality. His judicial philosophy is characterized by an emphasis on procedural propriety, substantive justice, and the accountability of state institutions. These core values have consistently underpinned his adjudicatory approach, as evidenced in a series of noteworthy and impactful judgments.

A particularly prominent example of his insistence on institutional accountability is found in *Smt. Ramdevi Tomar v. The State of Madhya Pradesh & Ors.* (2022), where in he imposed exemplary costs of Rs 50 lakh on the Director General of Police for egregious investigative lapses in a murder case. This decision served not only to vindicate the victim's right to a fair investigation but also to signal the judiciary's intolerance for official negligence and dereliction of duty. In doing so, Justice

Ahluwalia underscored the judiciary's role as a sentinel of citizens' rights against administrative apathy.

Justice Ahluwalia has also played a critical role in addressing ethical standards within the legal profession. In instances where bar associations unlawfully abstained from judicial proceedings, he did not hesitate to initiate suo motu contempt proceedings, thereby upholding the dignity of the court and emphasizing the responsibility of legal practitioners in facilitating, rather than obstructing, the administration of justice.

His contributions to personal law jurisprudence have been equally significant. In *Sangeeta Mali v. Gopal Mali* (2023), he offered a nuanced interpretation of the term "living in adultery" under maintenance provisions, ruling that isolated acts of alleged infidelity do not constitute a sufficient basis for disqualification from maintenance. This decision brought clarity to an area fraught with moralistic ambiguities, while also aligning the interpretation of personal laws with broader constitutional values of dignity and equity.

Justice Gurpal Singh Ahluwalia's judicial tenure has been marked by doctrinal clarity, procedural discipline, and a deep-seated commitment to constitutional ideals. His body of work reflects a sustained endeavour to strengthen the judiciary's role as a guardian of rights, a check on executive excesses, and a beacon of justice. As he continues to serve on the bench, his jurisprudential contributions are likely to remain an enduring part of the legal landscape in Madhya Pradesh and beyond.

Address by
Hon'ble Justice Jitendra Kumar Maheshwari
Judge, Supreme Court of India

as a Chief Guest in Vidhi Samvad - A Judicial dialogue with Students
on dated 02nd October 2025 at Vikrant University, Gwalior

Hon'ble Justice Jitendra Kumar Maheshwari's address was an inspiring reflection on the deeper philosophy of the Indian Constitution and its moral foundation for governance and public life. His Lordship eloquently portrayed the Constitution as a living document that sustains democracy through wisdom, balance, and collective responsibility. He reminded the audience that constitutional morality is not limited to courts and legislatures—it must guide every citizen's conscience.

Justice Maheshwari emphasised that the true measure of democracy lies in the ethical conduct of its institutions and individuals. The legislature, executive, and judiciary, he noted, must function in harmony and mutual respect, always keeping justice and public welfare at the centre of their actions. He urged law students and young citizens to view the Constitution not merely as a text to study, but as a moral framework to live by.

His Lordship underlined that justice extends beyond the courtroom—it is a principle that must infuse social relationships and governance alike. Through adherence to fairness, equality, and respect for human dignity, citizens participate in the ongoing creation of a just society. Justice Maheshwari's words resonated as a call to embody constitutional ideals in spirit and action, reaffirming faith in India's democratic vision.

माननीय श्री नरेंद्र सिंह तोमर जी
के प्रेरक उद्बोधन का सारांश

विक्रान्त विश्वविद्यालय, ग्वालियर में दिनांक 02 अक्टूबर 2025 को आयोजित
विधि संवाद - एक सत्र छात्रों के साथ, में अध्यक्ष के रूप में

माननीय श्री नरेंद्र सिंह तोमर जी का उद्बोधन राष्ट्रभक्ति, कर्तव्यबोध और लोकतांत्रिक मूल्यों की प्रेरक अभिव्यक्ति था। उन्होंने विजयदशमी और महात्मा गांधी जयंती जैसे पावन अवसर पर यह स्मरण कराया कि स्वतंत्र भारत हमारे पूर्वजों के अद्वितीय त्याग, बलिदान और निःस्वार्थ भावना का परिणाम है। श्री तोमर जी ने कहा कि यदि हमारे स्वतंत्रता सेनानियों के मन में स्वार्थ या संदेह की भावना आती, तो शायद हम आज इस स्वतंत्रता, संविधान और लोकतंत्र के गौरव से वंचित रहते।

उन्होंने बताया कि लोकतंत्र केवल व्यवस्था नहीं, बल्कि विश्वास की भावना है। संसद, विधानसभाएं, कार्यपालिका, न्यायपालिका और पत्रकारिता— ये सभी लोकतंत्र के सशक्त स्तंभ हैं। जब ये संस्थाएं अपने-अपने दायित्वों का निष्ठा से निर्वहन करती हैं, तब राष्ट्र प्रगति की दिशा में अग्रसर होता है। उन्होंने विशेष रूप से न्यायपालिका पर जनता के अटूट विश्वास को लोकतंत्र की सबसे बड़ी शक्ति बताया।

श्री तोमर जी ने कहा कि राष्ट्र के विकास के लिए हर व्यक्ति का योगदान आवश्यक है— चाहे वह सर्वोच्च पद पर हो या किसी साधारण दायित्व का निर्वाह कर रहा हो। सभी की भूमिका समान रूप से महत्वपूर्ण है। उन्होंने विधि के विद्यार्थियों से आह्वान किया कि वे केवल वकील ही न बनें, बल्कि ऐसे योग्य, ईमानदार और चरित्रवान अधिवक्ता बनें जिनकी साख जनता और न्यायपालिका दोनों में स्थापित हो।

अपने समापन में उन्होंने विक्रान्त विश्वविद्यालय और विधि संवाद जैसे आयोजनों को भावी विधिज्ञों के विकास के लिए मील का पत्थर बताते हुए आयोजक टीम को हृदय से बधाई और शुभकामनाएं दीं।

Address by
Hon'ble Justice G. S. Ahluwalia
High Court of Madhya Pradesh

as a Guest in Vidhi Samvad - A Judicial dialogue with Students
on dated 02nd October 2025 at Vikrant University, Gwalior

Hon'ble Justice G. S. Ahluwalia's address at Vidhi Samvad carried a message of moral responsibility and civic consciousness rooted in constitutional duty. Speaking with humility and insight, he highlighted that true respect for the Constitution arises not merely from knowing one's rights, but from faithfully performing one's duties as citizens. He reminded the audience that the essence of constitutionalism lies in practice, not in theory.

Drawing on everyday examples such as cleanliness and civic order, His Lordship urged citizens to reflect on their individual roles in nation-building. He observed that society often demands accountability from public institutions while overlooking the personal responsibility of maintaining collective harmony. If every citizen fulfils their duties with sincerity and fairness, he said, the rights of others would naturally be protected, leading to a more just and civilised society.

Justice Ahluwalia called upon students and judicial officers alike to internalise constitutional values in their daily work and behaviour. His address was an appeal for grounded action—an invitation to live by the spirit of the Constitution through small, consistent acts of integrity. In doing so, he affirmed that a nation's strength lies not in the laws it enacts, but in the character of its people who uphold them.

CARRYING FORWARD THE SPIRIT OF THE CONSTITUTION



Vikrant Singh Rathore
Pro-Chancellor,
Vikrant University, Gwalior

Vidhi Samvad stands as a milestone in the academic and intellectual journey of Vikrant University. Through this dialogue on Law, Justice, and the Spirit of the Constitution, the University sought to transform legal education into a space of reflection, exchange, and ethical awakening. The event not only deepened the understanding of constitutional values among students and scholars but also reaffirmed the University's commitment to fostering informed, responsible, and socially conscious citizens.

The discussions and deliberations held under Vidhi Samvad have been profoundly outcome-oriented. They have strengthened the bridge between academic study and constitutional practice, inspiring students to engage with law not as a mere discipline but as a living pursuit of justice and public service. The interaction with eminent jurists and legislative leaders provided rare insight into the moral and institutional dimensions of constitutional democracy, nurturing in young minds the sense of duty

and integrity that defines the true spirit of a Dharmasth.

As we reflect upon this initiative, we recognize Vidhi Samvad as more than an event—it is a continuing commitment to dialogue, reason, and the pursuit of truth. It has reaffirmed our institutional belief that education must uphold justice, fairness, and the values enshrined in the Constitution. The legacy of this dialogue will continue to guide our academic endeavours, inspire future initiatives, and strengthen the University's resolve to contribute meaningfully to the nation's intellectual and moral life.

We, at Vikrant University, take pride in the success of this endeavour and extend our appreciation to everyone who contributed to its realization. With Vidhi Samvad, we renew our pledge to nurture scholars and citizens who will uphold the principles of justice, equity, and dharma — ensuring that the spirit of the Constitution remains alive in thought, action, and institution.

REFLECTIONS FROM THE YOUNG MINDS :

ARTICLES ON LAW, LITERACY, AND SOCIAL EMPOWERMENT

Towards Legal Literacy: Roles of Judiciary, Academia, and Society in Legal Awareness

Mehak Sharma

B.A.LL.B. 2nd Year, School of Legal Studies, Vikrant University



Law is the backbone of democracy. It regulates conduct, protects rights, and balances the power between citizens and the State. But in reality, many people in India remain unaware of their rights and duties. This gap between what the law promises and what citizens actually know weakens justice and reduces the strength of democracy. In a diverse country like India, where people face many social and economic challenges, legal literacy becomes very important. The Constitution provides values of justice, equality, liberty and fraternity, but these values can guide society only if people know about them and can use them in their daily lives.

Promoting legal awareness is not the task of one institution alone. It requires combined efforts of the judiciary, educational institutions, and society at large. Each of these plays a different role but together they can reduce the gap between law and common people.

The judiciary contributes to legal literacy not just by resolving disputes but also by interpreting rights in a way that educates the public. Landmark judgments like *Kesavananda Bharati v. State of Kerala* (1973), which established the basic structure doctrine, or *Vishaka v. State of Rajasthan* (1997), which gave guidelines against workplace harassment, are more than legal decisions—they also spread awareness of constitutional values. The judiciary also promotes awareness through free legal aid, Lok Adalats, and public

interest litigation, which make justice accessible to the poor. In this sense, judges act as teachers as well as decision-makers.

Academia, especially universities and law schools, also play a vital role. Legal knowledge should not be restricted only to law students. All students should learn the basics of the Constitution, rights, and duties so that they become responsible citizens. Law schools in particular can contribute through clinical legal education, moot courts, and most importantly, Legal Aid Clinics. These clinics, often run with the support of faculty, allow law students to work with local communities, spread awareness about rights, and provide basic legal help. Legal aid camps in rural areas are another way by which universities connect education with social service. In this way, legal education not only trains future lawyers but also helps in building an informed society.

Society itself has an equally important responsibility in spreading legal literacy. Civil society organisations, NGOs, and community groups bring law closer to people through workshops, pamphlets, street plays, and awareness drives. For example, campaigns on the Right to Information (RTI) Act empowered common people to question the government and demand accountability. The media too plays a crucial role by reporting on judgments and explaining laws to the public in simple language. Even families and communities become sites of legal awareness when they talk about child rights, women's rights, or anti-discrimination laws.

For legal literacy to truly succeed,

these three forces—judiciary, academia, and society—must work together. One example of such cooperation is the recognition of the right to education in *Unnikrishnan v. State of Andhra Pradesh* (1993), which was later followed by academic advocacy and social campaigns that helped bring the Right to Education Act, 2009. This shows how courts, universities, and civil society can together convert legal principles into actual rights for people.

However, many challenges remain. Legal language is often too complex for ordinary citizens to understand. Poverty, illiteracy, and marginalisation prevent people from accessing legal knowledge. Legal aid services are still weak in many parts of the country, especially in rural areas. Delays in courts and lack of trust in the justice system also discourage people from seeking legal remedies. These problems must be addressed if legal literacy is to

spread widely.

The way forward is to simplify legal language, strengthen civic education, expand legal aid services, and make judicial processes more transparent. Judiciary must continue to give progressive judgments and support legal aid. Academia must teach legal values across disciplines and run effective legal aid programmes. Society must mobilise awareness at the grassroots and use media to make law accessible to all.

Legal literacy is not just about knowing the law—it is about creating a culture where justice becomes part of everyday life. In a democracy, rights written on paper have little meaning unless people are aware of them and able to claim them. As India moves forward, building a legally literate society is not only a social goal but a democratic necessity.



Empowering Communities: Constitutional Values as Instruments for Reducing Social Barriers

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The Constitution of India is far more than a legal charter—it is the moral and social foundation of the Republic, designed to dismantle entrenched hierarchies and imagine a collective life beyond divisions of caste, class, religion, gender, language, and region. Central to this vision are the values of justice, liberty, equality, and fraternity, which are not abstract ideals but practical instruments for building inclusive and equitable societies. Often described as a “social document,” the Constitution integrates an expansive vision of social justice. Dr. B. R. Ambedkar and the framers understood that democracy would fail without social equality. The Preamble, Fundamental Rights, Directive Principles of State Policy (DPSPs), and Fundamental Duties together reflect this commitment. Articles 14 to 18 establish equality, abolishing untouchability Principles of State Policy (DPSPs), and Fundamental Duties together reflect this commitment. Articles 14 to 18 establish equality, abolishing untouchability and prohibiting discrimination; Articles 19 to 22 secure freedoms of expression, association, and movement; and the DPSPs obligate the State to reduce inequalities and ensure social and economic justice. These provisions show that the Constitution is not only a guardian of rights but a transformative instrument to restructure society.

Despite these guarantees, social barriers persist. Caste discrimination continues to limit mobility and dignity for marginalized groups. Gender inequality

affects employment, political participation, and education. Religious prejudices disrupt fraternity, and economic inequality perpetuates cycles of privilege and poverty. Disability and linguistic differences also cause exclusion. These realities highlight the gap between constitutional ideals and practice, showing that laws alone cannot eliminate deep-seated prejudices. Empowerment requires translating constitutional values into community life through education, institutional reform, and cultural transformation. Equality is essential for breaking down barriers.

It transcends mere formal equality under the law, aiming for substantive equality that rectifies historical disadvantages.

Affirmative action measures, including reservations in education and employment, have enhanced mobility and representation for marginalized groups. Equality is truly transformative when communities actively engage in inclusive practices—implementing rotational leadership in local governance, establishing gender-balanced committees, and fostering inclusive student councils integrates fairness into everyday life.

Educational institutions, including schools and universities, can promote equality by creating mixed classrooms, adopting gender-neutral curricula, and enforcing anti-discrimination policies, thereby instilling habits of fairness that reach beyond the academic environment. Equality is essential for breaking down barriers. It transcends mere formal equality under the

law, aiming for substantive equality that rectifies historical disadvantages.

Affirmative action measures, including reservations in education and employment, have enhanced mobility and representation for marginalized groups. Fraternity, frequently overlooked, plays a crucial role in fostering social harmony. In its absence, equality could remain tenuous and liberty might turn into mere individualism. Fraternity flourishes through communal celebrations, interfaith discussions, and cultural interactions that foster solidarity beyond mere legal requirements. Panchayati Raj Institutions and urban ward committees have the potential to institutionalize fraternity by promoting participatory decision-making across various identities. Within educational settings, collaborative learning and community service cultivate mutual respect, instilling in children the values of cooperation over competition. Justice—social, economic, and political—serves as the primary constitutional objective. Social justice is achieved via rights-based assertions such as land rights, protections against discrimination, and access to welfare. Economic justice is fostered through cooperatives, microfinance initiatives, and equitable labour practices that alleviate poverty-related obstacles. Political justice guarantees inclusive representation, allowing a variety of voices to shape governance through electoral reforms and grassroots mobilization. Educational institutions are crucial in instilling constitutional values. By promoting inclusive governance, gender-sensitive classrooms, accessible infrastructure, and collaborative learning, they cultivate ethical citizens. Moot courts, debates, and interdisciplinary courses familiarize

students with constitutional challenges, while cultural festivals and outreach initiatives link values to real-life experiences. Likewise, local governance, civil society organizations, and media play a role in transforming constitutional principles into community empowerment. The 73rd and 74th Amendments, NGO activism, and media awareness campaigns enhance participation, elevate marginalized voices, and encourage accountability. Cultural practices and symbolism integrate constitutional values into everyday existence. Reinterpreting celebrations such as Gandhi Jayanti as symbols of non-violence and justice, or Dussehra as a commemoration of ethical governance, strengthens these principles as collective cultural standards. Artistic expressions, theatre, and literature influenced by constitutional themes foster empathy and a sense of community. Challenges remain: entrenched biases, economic disparities, political manipulation, and insufficient awareness continue to hinder progress. Tackling these challenges requires education, civic dialogue, and participatory governance to transform constitutional principles into cultural standards. Communities ought to incorporate these principles into educational systems, support grassroots initiatives, and promote inclusive practices. The Constitution serves as a transformative social document designed to empower communities and eliminate obstacles. By aligning daily practices with the principles of equality, liberty, fraternity, and justice, citizens, institutions, and civil society can dismantle divisions and foster an inclusive democracy. In the end, the Constitution empowers not just through rights but also by cultivating a collective moral vision in which dignity, fairness, and solidarity characterize the Republic.

लैंगिक असमानता और विधायिका का उत्तरदायित्व

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भारतीय समाज में लैंगिक असमानता एक गहरी चुनौती रही है। संविधान ने समानता का अधिकार (अनुच्छेद 14), भेदभाव-निषेध (अनुच्छेद 15), तथा समान अवसर का आश्वासन (अनुच्छेद 16) प्रदान किया है, किंतु व्यवहारिक धरातल पर महिलाएँ और लैंगिक अल्पसंख्यक आज भी विभिन्न स्तरों पर भेदभाव का सामना करते हैं। घरेलू हिंसा, दहेज प्रथा, कार्यस्थलों पर यौन उत्पीड़न, असमान वेतन और राजनीतिक प्रतिनिधित्व की कमी—ये सब उदाहरण बताते हैं कि लैंगिक न्याय आज भी अधूरा है।

लैंगिक असमानता केवल ग्रामीण भारत तक सीमित नहीं है, बल्कि यह शहरी समाज में भी अलग-अलग रूपों में दिखाई देती है। कार्यक्षेत्रों पर सुरक्षा और सम्मान का अभाव, बालिकाओं की शिक्षा में व्यवधान, तथा स्वास्थ्य सेवाओं में असमान पहुँच—ये चुनौतियाँ आधुनिक भारत की सच्चाई हैं। आँकड़े बताते हैं कि महिला श्रम भागीदारी दर लगातार घट रही है और विधायिका में महिलाओं का प्रतिनिधित्व अपेक्षाकृत बेहद कम है।

इन चुनौतियों से निपटने में विधायिका की भूमिका अत्यंत महत्वपूर्ण है। विधायिकाओं ने समय-समय पर ऐसे कानून बनाए हैं जिन्होंने महिलाओं की स्थिति को और मज़बूत किया। दहेज निषेध अधिनियम, घरेलू हिंसा से संरक्षण अधिनियम, तथा कार्यस्थलों पर यौन उत्पीड़न (POSH) अधिनियम ऐसे ही प्रयासों के उदाहरण हैं। इसके अतिरिक्त, पंचायतों और स्थानीय निकायों में महिलाओं को आरक्षण देकर राजनीतिक भागीदारी बढ़ाने का मार्ग प्रशस्त किया गया है।

सिर्फ़ दंडात्मक कानून ही नहीं, बल्कि कल्याणकारी योजनाएँ भी विधायिका की कार्यवाही का हिस्सा रही हैं। कन्या शिक्षा प्रोत्साहन योजनाएँ, महिला स्व-सहायता समूहों को बढ़ावा, मातृत्व लाभ अधिनियम, तथा महिला स्वास्थ्य और पोषण संबंधी कार्यक्रम महिलाओं के सशक्तिकरण की दिशा में महत्वपूर्ण कदम हैं।

फिर भी, विधायिका की भूमिका सीमाओं से मुक्त नहीं है। सबसे बड़ी समस्या कानूनों के कार्यान्वयन की कमजोरी है, जिसके कारण ग्रामीण और पिछड़े क्षेत्रों

में आज भी बाल विवाह, दहेज और घरेलू हिंसा जैसी कुप्रथाएँ जारी हैं। इसके अलावा, विधायिका में महिलाओं का प्रतिनिधित्व अपेक्षाकृत कम होने से उनके मुद्दे पर्याप्त रूप से मुखर नहीं हो पाते और अनेक बार निर्णय पुरुष-प्रधान दृष्टिकोण से ही लिए जाते हैं। इसी क्रम में ट्रांसजेंडर समुदाय और अन्य लैंगिक अल्पसंख्यकों की उपेक्षा भी एक गंभीर कमी है, क्योंकि उनके अधिकारों को विधायी विमर्श में अपेक्षित प्राथमिकता अब तक नहीं मिल पाई है। सबसे बड़ी बाधा सामाजिक मानसिकता है, जहाँ पितृसत्तात्मक सोच गहरी जड़ें जमाए हुए है और केवल कानूनों के सहारे इसे बदलना कठिन सिद्ध होता है। यही कारण है कि विधायिका के प्रयासों के बावजूद लैंगिक न्याय का लक्ष्य अधूरा दिखाई देता है।

लैंगिक असमानता भारतीय लोकतंत्र के सामने एक सतत चुनौती है। विधायिका ने इस दिशा में कई महत्वपूर्ण कदम उठाए हैं, परंतु इन्हें और अधिक प्रभावी बनाने के लिए सुधारात्मक कार्यवाही आवश्यक है। सबसे पहले, विधायिका और संसद में महिलाओं के लिए आरक्षण सुनिश्चित कर उनके प्रतिनिधित्व को मज़बूत किया जाना चाहिए ताकि नीतियों और कानूनों में उनकी वास्तविक भागीदारी दिखाई दे। इसके साथ ही, सभी विधायकों और सरकारी अधिकारियों के लिए लैंगिक संवेदनशीलता प्रशिक्षण अनिवार्य होना चाहिए, जिससे निर्णय प्रक्रिया अधिक न्यायपूर्ण और संवेदनशील बन सके। महिला सुरक्षा कानूनों के कार्यान्वयन के लिए स्वतंत्र और सशक्त निगरानी व्यवस्था स्थापित की जानी चाहिए ताकि कानून केवल कागज़ पर न रह जाएँ। इसी प्रकार, ट्रांसजेंडर और अन्य लैंगिक अल्पसंख्यकों की समस्याओं को भी विधायी एजेंडे का हिस्सा बनाना ज़रूरी है, जिससे उन्हें भी समान अवसर और अधिकार मिल सकें। अंततः, समाज में पितृसत्तात्मक सोच को बदलने के लिए शिक्षा और जागरूकता अभियानों को अधिक व्यापक और प्रभावी बनाना होगा। इन सुधारात्मक कदमों के माध्यम से ही विधायिका लैंगिक न्याय को वास्तविक रूप से समाज में स्थापित कर सकती है।

यदि ये कदम उठाए जाएँ, तो विधायिका केवल कानून निर्माता ही नहीं बल्कि वास्तविक सामाजिक परिवर्तन की अग्रदूत बन सकती है, जो लैंगिक न्याय पर आधारित एक समानता-पूर्ण समाज का निर्माण कर सके।

ARTICLES ON: PHILOSOPHY OF LAW AND THE IDEA OF JUSTICE

Justice and Dharma: Intersections of Philosophy and Law

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Justice is not just a matter of laws or legal principles; it is the essential basis of a civilized society. As a lifelong learner of law and dharma, I am driven to address the lasting significance of justice, the sanctity of being a Dharmasth, and the transformative influence of an unyielding value system. In a time when regulations are frequently manipulated to benefit the influential, we need to revert to foundational principles. We should consider: What does it genuinely entail to be fair? What is our responsibility regarding dharma? How can we maintain a legal system that withstands pressure and corruption?

Genuine justice is not concerned with ease or political advantage. It is grounded in ethical certainty and steadfast honesty. A judge — in court or society — must behave ethically, even if it is not well-received. Justice requires fairness, bravery, and empathy. It should benefit both the person and the group, without compromising freedom or fairness. Although constitutions direct contemporary law, the essence of justice resides more profoundly — in conscience, empathy, truth, and responsibility.

In Indian culture, Dharma signifies righteousness rather than ritual or religion — the timeless principle of ethical existence. A Dharmasth serves as a judge and also acts as a moral protector of the community. Ancient rulers learned to govern through

dharma — not through fear or deceit. According to the Mahabharata: “Dharmo Rakshati Rakshitah” — dharma safeguards those who safeguard it. Today, a Dharmasth must confront authority with honesty, oppose injustice even when masked by legality, and remain steadfast against corruption.

History demonstrates how political influence can undermine justice. When courts prioritize power over truth, tyranny takes the place of the rule of law. The most serious danger to justice today is not lack of knowledge, but intentional manipulation through power and pressure.

Justice should be autonomous — not merely in concept, but in practice. Judges and public officials should only be afraid of losing their own sense of morality. Laws are crucial, yet inadequate. In the absence of ethics, law may turn into an instrument of oppression. Slavery, apartheid, and colonization were once accepted by law — but never right.

Indian legal principles differentiate between “Vyavaharik Niti” (procedural law) and “Nyaya” (holistic justice). We should not solely inquire, what is allowed by the law but additionally, what is required by morality.

Corruption is a decay of ethics. It enables the wealthy to purchase silence while depriving the less fortunate of dignity. A dishonest official harms more than a thousand criminals — they steal generations of fairness. To combat

corruption, we require more than regulations; we need principles. Young professionals need to learn that integrity is essential and that real honour comes from advocating for what is just.

Justice is nurtured not only in courts, but also in schools and households. Education needs to extend past tests and jobs. It should cultivate integrity, compassion, and a defined ethical direction.

Students ought to be encouraged to inquire: Is this just? Is this correct? Who gains advantages? Who experiences pain? Only then can we create a community that prioritizes justice above simple legality.

Having upheld justice amidst pressure and intimidation, I express this not out of pride, but from obligation: Let each of us strive to be “Dharmasthas” in our own capacity — led not by fear, persuasion, or coercion, but by steadfast integrity.

Let us recall Justice H.R. Khanna’s statement during the Emergency: “The Constitution is more than a lawyer’s text; it is a means of life.”

Justice is not an endpoint — it is a practice. A flame to maintain — in courtrooms, schools, residences, and above all, within our hearts



विधायिका: न्याय की दार्शनिक अवधारणा का व्यवहारिक रूपांतरण

Khushbu Rajak

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भारतीय संविधान केवल विधिक प्रावधानों का संकलन नहीं है, बल्कि यह न्याय, स्वतंत्रता और समानता जैसे गहन दार्शनिक सिद्धांतों का मूर्त रूप है। इन सिद्धांतों को वास्तविकता में परिणत करने का दायित्व विधायिका पर है। विधायिका वह मंच है जहाँ न्याय की दार्शनिक अवधारणाएँ—जैसे प्राकृतिक न्याय, विधिक यथार्थवाद और सामाजिक न्याय—व्यावहारिक विधानों के रूप में प्रकट होती हैं।

विधि का दर्शन यह मानता है कि न्याय केवल न्यायालयों का विषय नहीं है, बल्कि शासन की प्रत्येक संस्था का नैतिक आधार है। विधायिका इस दायित्व को निभाते हुए न्याय के आदर्शों को विधायी संहिताओं में बदलती है। उदाहरण के लिए, समान अवसर, शिक्षा का अधिकार, और सामाजिक व आर्थिक सुरक्षा से संबंधित कानून केवल तकनीकी प्रावधान नहीं हैं, बल्कि यह न्याय की उस व्यापक अवधारणा के परिणाम हैं जिसका उद्देश्य प्रत्येक नागरिक को गरिमापूर्ण जीवन प्रदान करना है।

विधायिका के भीतर होने वाली बहसें न्याय की विविध व्याख्याओं को सामने लाती हैं। कुछ विधायकों का दृष्टिकोण प्राकृतिक न्याय (Natural Justice) पर आधारित होता है, जबकि कुछ विधिक प्रत्यक्षवाद (Legal Positivism) की ओर झुकाव रखते हैं। इन विचारधाराओं का संगम ही ऐसे कानूनों को जन्म देता है जो भारतीय समाज की जटिलताओं को संबोधित करते हैं। उदाहरणस्वरूप, भूमि सुधार कानून या श्रमिक अधिकार संबंधी विधेयक, न्याय के सामाजिक और आर्थिक आयामों को प्रतिध्वनित करते हैं।

न्याय की अवधारणा को मूर्त रूप देने में

विधायिका की भूमिका सबसे प्रमुख है क्योंकि यह सीधे जनता का प्रतिनिधित्व करती है। जब ग्रामीण क्षेत्रों के विधायक शिक्षा या स्वास्थ्य सेवाओं की कमी पर बात करते हैं, तो वे केवल शिकायत नहीं कर रहे होते, बल्कि वे संविधान में निहित न्याय के विचार को जन-जीवन से जोड़ रहे होते हैं। इसी तरह, जातिगत भेदभाव और लैंगिक असमानता के विरुद्ध बनाए गए कानून न्याय के दार्शनिक आधार को सशक्त बनाते हैं।

हालाँकि, विधायिका की यह भूमिका चुनौतियों से मुक्त नहीं है। कभी-कभी राजनीतिक स्वार्थ, दलगत हित और तात्कालिक दबाव न्याय के सिद्धांतों को पीछे धकेल देते हैं। परिणामस्वरूप कुछ कानून अल्पकालिक लाभ तो दे देते हैं, किंतु न्याय की मूल भावना से दूर हो जाते हैं। यही कारण है कि न्यायपालिका और नागरिक समाज को समय-समय पर विधायिका की दिशा को सुधारना पड़ता है।

फिर भी, जब विधायिका न्याय के दार्शनिक आदर्शों को व्यवहार में लाने का प्रयास करती है, तो वह लोकतंत्र की आत्मा को पुष्ट करती है। यह केवल कानून बनाने वाली संस्था नहीं रहती, बल्कि न्याय की संरक्षिका बन जाती है।

निष्कर्षतः, विधायिका न्याय की दार्शनिक अवधारणा को व्यवहारिक रूप देती है और संविधान के मूल्यों को समाज तक पहुँचाती है। किंतु इसकी प्रभावशीलता बढ़ाने हेतु सुधारात्मक कदम आवश्यक हैं—जैसे विधायी बहसों में दार्शनिक आधारों पर अधिक ध्यान देना, प्रत्येक कानून के सामाजिक-न्यायिक प्रभाव का आकलन करना, और जनता की सीधी भागीदारी बढ़ाना। यदि विधायिका इन उपायों को अपनाए तो यह न केवल कानून निर्माता, बल्कि न्याय की सच्ची दार्शनिक संरक्षिका बन सकेगी।

ARTICLES ON:

JUSTICE, DHARMA, AND THE ROOTS OF INDIAN LEGAL THOUGHT

The Concept of Dharmasth in Indian Jurisprudence

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The idea of Dharmasth holds a crucial role in Indian legal thought, representing the profound intertwining of law, ethics, spirituality, and justice within the Indian legal framework.

Originating from Sanskrit, the term is a fusion of "Dharma," which signifies righteousness, legal principles, and moral obligations, and "Stha," which refers to one who is established in or upholding certain values. Consequently, a Dharmasth is not just a magistrate or legal official but a protector of Dharma—a moral overseer tasked with ensuring that justice is rooted in ethical and spiritual principles rather than merely in procedural accuracy. In contrast to the Western legal system, which frequently isolates law from ethics and limits itself to established regulations, the Indian tradition, particularly in its ancient and medieval forms, regarded Dharma as the primary governing force of individual conduct and social harmony. Within this context, the Dharmasth's responsibility was to make sure that legal rulings reflected not only community standards but also the profound moral and cosmic equilibrium.

To truly understand the importance of the Dharmasth, one must recognize the pivotal role of Dharma in Indian philosophy. Dharma encompasses various dimensions, including legal duties, moral behavior, spiritual practices, and universal harmony. It serves as a guiding principle for rightful actions and a descriptive structure that supports existence. Ancient Indian scriptures such as the Vedas, Upanishads, and Dharmashastras define Dharma as the

essential tenet of life. In this framework, the Dharmasth acted as a sacred judge whose duties went beyond merely settling disputes to reestablishing social equilibrium. He served as a link between divine law and human behavior, embodying the collective moral conscience and safeguarding the spiritual underpinnings of justice.

Ancient legal documents offer valuable perspectives on the roles and principles expected of a Dharmasth. The Manusmriti, a key legal scripture, defines the administration of justice as the primary responsibility of a ruler and depicts judges as representatives of divine will. Other texts, such as the Yajnavalkya Smriti and Narada Smriti, emphasize that a Dharmasth should operate impartially, motivated by Dharma rather than self-interest. The authority of a Dharmasth derived not from governmental power but from their moral integrity, wisdom, and comprehensive knowledge of both written and customary laws. Unlike contemporary legal systems that emphasize statutory interpretation and precedent, the Dharmasth relied on natural justice, local traditions, and ethical reasoning, epitomizing the concept of a jurist-sage whose moral character was as crucial as their legal expertise.

The function of the Dharmasth also exemplifies the intrinsic connection between law and morality within Indian legal thought. Unlike legal traditions that distinguish between what "is" and what "ought" to be, Indian legal philosophy has historically regarded law and ethics as intertwined. Therefore, the Dharmasth was not merely a rule technician, but a moral judge who

emphasized ethical results. In matters such as family disagreements, property disputes, or caste-related concerns, the Dharmasth would prioritize reconciliation and fairness rather than just legal precision. In this context, justice was not about confrontation but about restoration, aimed at healing rather than retribution.

The Dharmasth ideal has historically impacted both royal and community justice systems. Although the king was theoretically the supreme Dharmasth, he frequently assigned judicial responsibilities to knowledgeable Brahmins or wise elders, ensuring that decisions were based on Dharma instead of the king's personal desires. On the local level, village councils and caste assemblies functioned as venues where esteemed elders served as Dharmasthas, mediating conflicts according to customs and principles of fairness. This decentralized method allowed for more accessible and culturally relevant justice, unlike the centralized, procedural frameworks of contemporary states.

With the onset of colonial governance, the role of the Dharmasth in institutions declined as British legal frameworks supplanted traditional methods with codified regulations, formal processes, and a distinction between law and morality.

Nevertheless, the moral principles upheld by the Dharmasth continued to shape the legal awareness within Indian society. Even in contemporary times, there are societal anticipations placed on judges that resonate with the ancient ideals—such as expectations of fairness, honesty, and a dedication to justice that goes beyond mere technicalities. Significant rulings by Indian courts frequently reference concepts of equity, constitutional ethics, and human dignity—principles that are closely aligned with the essence of the Dharmasth. Similarly, alternative dispute resolution methods like mediation and arbitration exemplify this legacy by emphasizing reconciliation over conflict.

In the end, the idea of Dharmasth remains a significant emblem of justice as a comprehensive, ethical, and spiritual endeavor. It highlights that authentic law must be grounded in empathy, equity, and ethical duty. In a society where legal frameworks are frequently critiqued for their inflexibility or detachment from daily life, the Dharmasth serves as a lasting standard—one in which the law honors not only its literal interpretation but also the essence of justice, upholding both societal order and human dignity.



Harmony And Equality Between the Concept of Dharma and Justice

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The concept of Dharma is one of the broadest in Indian philosophy. It comes from the Sanskrit root dhr, which means "to support or maintain." Dharma represents the basic principle that upholds both cosmic and social order. It acts as a wide-reaching framework that includes duty, righteousness, virtue, and law. Ancient texts like the Vedas and the Bhagavad Gita outline that Dharma is not a single command but a guide that changes based on context. It appears as Swadharma, the individual responsibilities that align with one's nature; Social Dharma, the duties to family and community; and Universal Dharma, the lasting principles of truth, compassion, and non-violence that apply to everyone. It serves as both a personal moral guide and a collective ethical foundation.

Justice, in both traditional and modern views, is the way to achieve fairness and impartiality in society. From Plato's idea of "giving everyone their due" to the complex systems of modern democracies, justice seeks to create balance. It operates on many levels: distributive justice emphasizes fair distribution of resources; procedural justice ensures fairness in decision-making processes; retributive justice assigns suitable penalties for wrongdoing; and social justice aims to remove discrimination and promote equality. In the end, justice stands for the formal enforcement of fairness through laws, courts, and constitutions.

Although one is a concept rooted in moral philosophy and the other in legal and political theory, they share important values. Both rely on a common ethical foundation of truth and fairness. They strive for universality. Just as Dharma includes universal principles that apply to everyone, justice aims for equal treatment under the law. A key theme in both is the maintenance of balance and harmony; Dharma does this in the cosmic realm, while justice does so in personal relationships. Importantly, both emphasize protecting the vulnerable. The ancient Dharmashastras outlined a ruler's duties toward the poor and serve as an ethical foundation for today's justice systems, which protect the rights of marginalized groups. The idea of Rajadharma, or the Dharma of a ruler, functioned as the highest law, similar to modern concepts of constitutional supremacy and the rule of law.

One can convincingly say that Dharma provides the ethical foundation that energizes the framework of justice. Without the moral principles of truth, accountability, and empathy from Dharma, enforcing justice can become mechanical, impersonal, and lacking in humanity. However, without the organized structure of justice, Dharmic principles might be interpreted subjectively. Their connection depends on each other. This relationship is clearly shown in the Bhagavad Gita, where Lord Krishna guides the warrior Arjuna to uphold his Dharma through combat to restore justice and moral order.

This interaction is especially evident in the idea of equality. Modern legal principles, like the Right to Equality in Article 14 of the Indian Constitution, reflect the Dharmic belief that a ruler should treat all subjects fairly. While Justice promotes equality through legal rights and the principle of non-discrimination, Dharma draws it from a deep spiritual truth that acknowledges the inherent divinity and dignity of every person, captured in the saying, “Vasudhaiva Kutumbakam”—the world is one family.

In today's society, filled with ethical challenges, the connection between Dharma and Justice is becoming more important. This age-old wisdom acts as a moral guide for modern issues. In the area of environmental justice, the Dharmic principle of living in harmony with nature adds meaning to legal systems focused on protecting the environment. When it comes

to human rights, the Dharmic values of empathy and respect for all beings align well with the basic principles of human dignity. For lawmakers and judges, this connection encourages the use of moral insight along with legal precision. This ensures that decisions are not only lawful but also truly just.

In Conclusion, Dharma and Justice are linked parts of the same principle. Dharma represents timeless ethical responsibilities and values. Justice turns those values into effective legal and social actions. True justice goes beyond strict law enforcement. It embodies the realization of Dharma in both governance and human behavior. When these two elements work together, they create the highest form of social order—one that is fair, virtuous, and deeply compassionate.



Foundations of Law in Ancient India: Divine, Textual, Philosophical and Royal Perspectives

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The Indian subcontinent possesses one of the world's oldest and most complex traditions of jurisprudence. Long before the codification of Roman law or the rise of European legal systems, Indian thinkers had already articulated a multi-dimensional conception of law. What makes the ancient Indian legal order remarkable is its integration of morality, religion, and governance, giving law both a spiritual authority and a pragmatic utility. The foundations of law in this context may be understood through three interrelated perspectives: the divine conception of Dharma, the textual articulation of norms, and the royal duty of enforcement. Together, these shaped not only the legal imagination of ancient India but also the broader philosophy of justice in Indian civilization.

The earliest conception of law in India is found in the Vedic notion of Universal order, the cosmic principle of order that governed both the natural and human world. Over time, Universal order evolved into Dharma, a far more expansive concept encompassing moral duty, social obligation, and legal normativity. Unlike modern positivist theories, where law is seen as the command of a sovereign, ancient Indian thought considered law to be divine in origin, eternal, and universal.

Dharma was believed to be revealed, not invented. The Rigveda describes Dharma as that which sustains the universe, while later texts identify it as the guiding principle of righteous conduct.

Thus, in the Indian worldview, transgression of law was not merely a breach of social order but a disruption of the cosmic harmony itself. This imparted to law a sanctity that elevated it above the whims of rulers. Even kings, though politically supreme, were bound by Dharma.

While Dharma was metaphysical, its practical articulation required textual form. The sources of law were broadly divided into Shruti (the Vedas) and Smriti (remembered traditions). The latter became especially significant for legal practice, as seen in the Dharmashastras, which codified norms of conduct, justice, and administration.

Among these, the Manusmriti occupies a central place, prescribing rules on family, property, inheritance, and social duties. The Yajnavalkya Smriti and Narada Smriti refined these prescriptions, moving closer to pragmatic jurisprudence. The Narada Smriti, for instance, dealt extensively with judicial procedure, evidence, and contracts, reflecting a sophisticated understanding of civil law.

Alongside the Dharmashastras, works like Kautilya's Arthashastra offered a secular, state-centered vision of law. Unlike the normative tone of the Smritis, the Arthashastra emphasized efficiency, deterrence, and political stability. Kautilya argued that the ruler must employ danda (punishment) to ensure compliance, famously stating that “in the absence of danda, the stronger would consume the weaker.” Here, law was viewed less as

divine duty and more as an instrument of governance.

Thus, the textual foundation of Indian law represented a dialogue between sacred tradition and pragmatic statecraft, creating a layered and adaptable system.

The king in ancient India was regarded as the protector of Dharma, the ultimate arbiter of disputes, and the enforcer of justice. His authority, however, was not absolute; he was expected to govern in accordance with both Dharma and textual prescriptions. The Mahabharata underscores this when it declares that “the king is Dharma incarnate on earth,” yet simultaneously warns that an unjust ruler loses his moral legitimacy.

The king's court was supported by councils of Brahmins, judges, and ministers, reflecting an early form of consultative adjudication. Evidence, witnesses, and oaths were employed to ascertain truth, showing that legal procedure was not entirely arbitrary. Moreover, royal decrees and inscriptions—most famously the edicts of Emperor Ashoka—illustrate how kings sought to embody moral principles within governance. Ashoka's emphasis on compassion, non-violence, and welfare demonstrates the synthesis of Dharma and royal power in legal practice.

Importantly, the royal role provided the coercive force without which divine or textual law would remain aspirational. Yet, unlike in absolute monarchies elsewhere, Indian kingship was constrained by the idea that the ruler himself was subject to Dharma.

The genius of ancient Indian

jurisprudence lies in its synthesis of these three foundations. The divine perspective gave law its moral compass, the textual perspective provided systematic articulation, and the royal perspective ensured enforceability. Law was not seen merely as a set of rules but as an organic framework sustaining both cosmic and social order.

At the same time, these foundations were not without limitations. The Dharmashastras reinforced caste hierarchies and gender inequalities, embedding social stratification within legal codes.

Modern Indian constitutionalism, though secular and democratic, still reflects echoes of these traditions. The emphasis on justice in the Preamble, the moral vocabulary in constitutional debates, and the expectation that rulers act as servants of the people all resonate with the ancient triadic conception of law.

The foundations of law in ancient India demonstrate a profound legal philosophy where divine order, textual wisdom, and royal authority coexisted and complemented one another. This tripartite structure distinguished Indian law from contemporary civilizations by embedding jurisprudence within a broader ethical and cosmological framework. For today's legal scholars, revisiting these foundations is not only an academic exercise but also an invitation to reflect on how law can harmonize morality, tradition, and governance in shaping a just society.

Judiciary in India through the Lens of the Indian Knowledge System (Bhartiya Gyan Parampara)

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The Indian legal system currently exists as a well-defined constitutional structure, with the Supreme Court at its highest level, backed by High Courts, District Courts, and various subordinate courts nationwide. It plays an essential role in safeguarding fundamental rights, interpreting the Constitution, and maintaining democratic values. However, confining its understanding to contemporary constitutionalism or colonial legacy overlooks the significant impact of the Indian Knowledge System (IKS), or Bhartiya Gyan Parampara. This native intellectual tradition, which includes philosophy, law, hermeneutics, logic, ethics, and community-based justice, has carved out India's understanding of law and governance over many centuries.

The Nyaya philosophy, which focuses on epistemology and logical reasoning, provides highly relevant insights into judicial processes. It recognizes perception, inference, comparison, and verbal testimony as the primary sources of valid knowledge, akin to how courts evaluate evidence and judge witness reliability. Aspects of the Indian Evidence Act mirror Nyaya's epistemological approach, though this link is rarely explicitly recognized. Incorporating Nyaya's organized reasoning techniques could enhance judicial argumentation and reinforce culturally relevant criteria for evidence assessment.

In a similar vein, the Mimamsa

school offers an advanced framework for textual interpretation, initially created to scrutinize Vedic rituals. Key principles of Mimamsa such as *apurva* (intention), *linga* (context), and *arthapatti* (presumption) closely resemble modern methods of statutory interpretation, like purposive construction and contextual analysis. Although Indian courts have sometimes referenced Mimamsa principles, their extended application could further strengthen the jurisprudential basis of statutory interpretation and legal education.

At the heart of the Indian Knowledge System is Dharma, representing a comprehensive moral and normative order that includes duty, justice, righteousness, and social harmony. This concept closely aligns with constitutionalism's rule of law, highlighting that even those in power are subject to higher ethical and legal standards. The Directive Principles of State Policy embody dharmic ideals, including concepts like social justice, environmental stewardship, and human dignity. Judicial mentions of “constitutional morality” can be interpreted as contemporary reflections of Dharma, positioning courts as guardians of ethical governance instead of mere automated interpreters of law.

Kautilya's Arthashastra provides thorough and practical insights regarding judicial administration, stressing impartiality, appropriate trial processes, meticulous documentation, proportional penalties, and accountability. It practically acknowledges human self-interest and outlines precautions against corruption and misuse

of power. These principles remain exceptionally relevant in current initiatives aimed at improving judicial integrity and fairness.

India's tradition of community justice, as seen in Panchayats and local councils, has historically emphasized accessible, consensus-driven dispute resolution focused on restoring social harmony instead of imposing severe penalties. Present-day institutions such as Gram Nyayalayas and Lok Adalats carry forward this tradition within the constitutional framework, promoting participatory and restorative justice. Expanding these systems with suitable safeguards could greatly enhance both access to justice and judicial efficiency.

In spite of this rich source of indigenous legal insight, the Indian judiciary predominantly functions within a colonial paradigm, heavily relying on British-era laws and English procedural practices. Such dependence frequently creates a disconnect for litigants, diminishing the cultural credibility and accessibility of the justice system.

Reintegrating the Indian Knowledge System into the judiciary does not mean discarding modern law, but rather enriching it. Possible reforms include adopting Mimamsa-based interpretative methods in legal education and statutory interpretation, educating judges and legal practitioners in Nyaya's logical reasoning and evidence analysis, formulating restorative justice models inspired by dharmic principles, enhancing Gram Nyayalayas and Lok Adalats with equality safeguards, and encouraging the use of regional languages in legal proceedings to improve accessibility.

These efforts would lead to a judiciary that better reflects the cultural and social realities of the communities it serves, thereby bolstering public confidence and legitimacy. Dispute resolution would become more effective, economical, and inclusive, balancing strictness with reconciliation. Legal education would benefit from the integration of India's intellectual heritage alongside global legal thought.



प्राचीन भारत से आधुनिक भारत तक विधायिका की परिकल्पना

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भारतीय सभ्यता हजारों वर्षों पुरानी है और इसकी सबसे बड़ी विशेषता यह है कि यहाँ शासन व्यवस्था हमेशा ज्ञान, धर्म और सामूहिक परामर्श पर आधारित रही है। प्राचीन भारत से लेकर आधुनिक भारत तक

विधायिका की परिकल्पना निरंतर बदलती रही है, परंतु इसके मूल में समाज को न्यायपूर्ण और संतुलित दिशा देना ही रहा है। यदि आज हमारे पास लोकतांत्रिक संसद और विधानसभाएँ हैं, तो उनकी जड़ें वैदिक सभाओं, गणराज्यों और धर्मशास्त्रों तक जाती हैं।

वैदिक युग में “सभा” और “समिति” जैसी संस्थाएँ सामूहिक निर्णय का आधार थीं। ऋग्वेद में “सभा” का उल्लेख ऐसा मंच माना गया है जहाँ लोग एकत्र होकर राज्य और समाज से जुड़े विषयों पर विमर्श करते थे। “समिति” को नीतिगत निर्णय लेने वाली सभा कहा गया है। इन संस्थाओं ने यह दिखाया कि भारत में शासन हमेशा सामूहिक चेतना से प्रेरित रहा है।

बौद्ध और जैन परंपराओं में भी गणराज्यों और संघों का उल्लेख मिलता है, जहाँ प्रतिनिधि मिलकर निर्णय लेते थे। कौटिल्य के अर्थशास्त्र ने स्पष्ट किया कि राजा अकेला सर्वशक्तिमान नहीं होता, बल्कि उसे “मंत्रिपरिषद्” और “जनमत” के आधार पर शासन चलाना चाहिए। यही भारतीय ज्ञान परंपरा थी—जहाँ धर्म (कर्तव्य), नीति (सदाचार) और न्याय (निष्पक्षता) शासन का मार्गदर्शन करते थे।

मौर्य और गुप्त काल में मंत्रिपरिषद् शासन व्यवस्था का केंद्रीय हिस्सा बनीं। अशोक के शिलालेख हमें बताते हैं कि अधिकारी जनता की भलाई और नैतिक आचरण सुनिश्चित करते थे। मध्यकालीन भारत में भले ही राजसत्ता प्रमुख रही हो, लेकिन लोकसभा, पंचायत और दरबार की परंपरा ने सामूहिक विमर्श को जीवित रखा। ग्राम पंचायतें और जातीय पंचायतें वास्तव में भारतीय विधायिका की लोकधारा थीं।

आधुनिक काल में ब्रिटिश शासन ने भारत में

औपचारिक विधायिका का ढाँचा खड़ा किया। 1773 के रेगुलेटिंग एक्ट से लेकर 1935 के गवर्नमेंट ऑफ इंडिया एक्ट तक, धीरे-धीरे भारतीयों को विधायी प्रक्रिया में भाग लेने का अवसर मिला। हालांकि यह प्रक्रिया सीमित और औपनिवेशिक हितों से बंधी थी, परंतु इसने भारतीयों को संसदीय परंपरा का अनुभव दिया। भारतीय राष्ट्रीय आंदोलन ने इसे आगे बढ़ाया और स्वतंत्र भारत में “जनता की संप्रभुता” पर आधारित विधायिका की कल्पना की।

1950 के संविधान ने इस परंपरा को आधुनिक रूप दिया, जिससे संसद और विधानसभाएँ जनता की प्रत्यक्ष प्रतिनिधि संस्थाएँ बनीं। अनुच्छेद 79 से 122 तक संसद की संरचना और अधिकार तय किए गए, जबकि राज्यों में विधानसभाएँ अनुच्छेद 168 से 212 तक वर्णित हैं। भारतीय संविधान निर्माताओं ने पश्चिमी संसदीय लोकतंत्र से प्रेरणा ली, लेकिन उसमें भारतीय ज्ञान परंपरा की आत्मा—“धर्म, न्याय और लोकहित”—को भी समाहित किया।

आज की विधायिका प्राचीन सभाओं और समितियों की ही आधुनिक अभिव्यक्ति है। किंतु इसके सामने चुनौतियाँ भी हैं। कई बार राजनीतिक स्वार्थ बहस के स्तर को कमजोर कर देते हैं। हंगामे और गतिरोध के कारण विधायी कार्य प्रभावित होता है। साथ ही, बदलते समाज की आवश्यकताओं के अनुरूप कानूनों का अद्यतन होना भी एक सतत दायित्व है।

निष्कर्षतः, भारत की विधायिका केवल आधुनिक संवैधानिक संरचना का परिणाम नहीं, बल्कि सभ्यता की सतत यात्रा भी है—जहाँ वैदिक सभा, गणराज्य, मंत्रिपरिषद्, पंचायत और संसद सब एक ही परंपरा की कड़ियाँ हैं। वहीं भारतीय ज्ञान परंपरा हमें यह सिखाती है कि शासन केवल शक्ति का प्रयोग नहीं, बल्कि धर्मसम्मत कर्तव्य है। विधायिका यदि इस परंपरा को याद रखे और अपने आचरण में आत्मसुधार लाए, तो यह न केवल संविधान की आत्मा की रक्षा करेगी, बल्कि भारत के लोकतंत्र को और गहरा तथा जीवंत बनाएगी।

ARTICLES ON: CONTEMPORARY ISSUES IN SOCIETY

Water as a Luxury: From Public Resource to Private Commodity in a Polluted World

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Previously seen as a public utility, water is quickly being viewed as a private commodity. Around the world, companies and wealthy individuals are building artificial water

bodies for reasons that often do not benefit the public. This trend shows a shift in how people value water. It is moving from a shared resource for irrigation and flood management to a luxury feature, a real estate improvement, and even a financial asset.

One of the factors driving this shift is the growing problem of water pollution. In many regions around the world, natural lakes, rivers, and reservoirs are becoming heavily polluted. This makes them less suitable for recreation, visual enjoyment, or as reliable sources of water. In India, The Water (Prevention and Control of Pollution) Act of 1974 specifically addresses this issue. It gives Pollution Control Boards the power to manage and reduce water pollution. Additionally, the Water Cess Act of 1977 imposes fees on industries based on their water use to encourage responsible consumption. Despite these laws, weak enforcement and increasing urbanization often push developers and individuals to look for artificial or privately managed water bodies. These options can be more easily controlled, maintained, and kept clean.

Contemporary real estate developers have discovered that artificial lakes and lagoons can greatly increase property values. These are not just regular reservoirs; they are designed to create a

vacation-like atmosphere with white sand beaches, recreational activities, and beautiful views. Companies like Metro Development Group in the United States have created entire planned communities featuring these "Metro Lagoons." In Dubai, developers such as Nakheel Properties and Emaar Properties have built upscale waterfront neighbourhoods, including Jumeirah Islands and The Lakes, where water is a key feature. This makes high luxury prices justifiable and attracts wealthy buyers.

This approach has demonstrated significant success, leading companies like Crystal Lagoons to license their technology to developers worldwide, turning ordinary land into sought-after waterfront properties. The goal is to create a unique lakeside retreat that provides a resort-like lifestyle for its inhabitants. If introduced in India, such projects would need to comply with The Environment (Protection) Act, 1986, which establishes the guidelines for regulating activities that affect the environment, including the creation of artificial water bodies that might impact local ecosystems.

In addition to large projects, private individuals and smaller groups are setting up their own exclusive water bodies. Developments like Pinnacle Lake Estates in Missouri and Grandview Lake in Indiana were built around private reservoirs for the residents. In India, similar efforts must follow the Water Act of 1974 to protect water quality and avoid negative impacts on downstream users or public water rights. In these cases, the water body acts as a private amenity instead of a public resource. Homeowners

manage it through annual fees.

This move towards total privatization of water brings up concerns about inequality. One source calls it a "selfish trend" that limits access to water for a wealthy few, drawing a line between those who can afford to live near water and those who cannot. Indian water laws aim for a balanced approach. While they may permit some private initiatives, The Environment (Protection) Act of 1986 provides a legal basis for government action if environmental justice or fair access to resources is threatened.

The control of water resources isn't just in the hands of developers. Wealthy individuals and families are also gaining significant stakes in water assets. A notable example is Stewart and Lynda Resnick, the owners of The Wonderful Company. Their large ownership of the Kern Water Bank in California shows how water can be a key resource for a business empire that focuses on agricultural products like pistachios and Fiji Water.

Other examples demonstrate how personal wealth can lead to the creation of private waterways, often causing disputes. For example, a billionaire named German Larrea built a 7-acre lake in a luxury development in Mexico. This project received criticism for being seen as an "illegal appropriation of public water resources." In another case, an unidentified person in Illinois dammed a river to create a

private lake. This shows how wealth can allow individuals to bypass existing water use laws. In India, these actions would directly conflict with the Water Act of 1974, which could result in penalties under the Environment (Protection) Act, 1986. Any changes to natural watercourses without permission would be considered an environmental crime.

Historically, people valued a water body for its benefits to the public, like managing floods, irrigating crops, and producing energy. Today, private companies have changed this view. A water body can now be seen as a source of energy for utility firms, a desirable feature for luxury real estate developers, or an investment opportunity for wealthy individuals. As water pollution increases, clean and well-preserved private water bodies are considered more valuable and exclusive. This change is a key reason why private investments in the water sector are rising, affecting how we see and use this vital resource. In India, however, any move toward privatization must take into account legal protections like the Water (Prevention and Control of Pollution) Act of 1974, the Water Cess Act of 1977, and the Environment (Protection) Act of 1986. These laws work together to ensure that while water is seen as an asset, it remains protected as an essential public resource.



AI and the Indian Legal Order: A Transformative Synergy

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It was in 2017 when google engineers released a research paper titled - 'Attention is all you need' and from this moment onward AI saw rapid development. In just 8 years, AI became widely pervasive in every sector and accessible to everyone. The integration of AI in Indian legal system has the potential to transform the processes and procedure of judicial system and help the judiciary in overcoming its lacunae. It holds the potential to enhance efficiency, accessibility and the overall delivery of justice. With its immense promises, integration of AI also presents a unique set of ethical, legal and infrastructural challenges that the Indian legal order is grappling with.

The Indian judiciary, under initiatives like the e-Courts Project Phase III, is actively exploring and deploying AI technologies. The Supreme Court of India has been at the forefront, launching key AI-powered tools. One such tool is SUPACE (Supreme Court Portal for Assistance in Court Efficiency), designed to assist judges by automating repetitive, data-intensive tasks like legal research and case summarisation. It helps in managing the vast amount of legal material, allowing judges to focus more on nuanced legal reasoning and interpretation. Another notable example is SUVAS (Supreme Court Vidhik Anuvaad Software), an AI-driven translation tool that translates judgments into various regional languages. This initiative is a landmark step towards bridging

the language gap and ensuring greater access to justice for India's diverse population.

Beyond the judiciary, AI is also transforming the legal profession itself. Legal technology (legal-tech) startups in India are developing AI-powered platforms that assist lawyers with document review, contract analysis, and predictive analytics. These tools can analyse historical case data to predict the probable outcome of a case, helping lawyers and clients make more informed decisions.

Despite its potential, the widespread adoption of AI in the Indian legal order is not without its hurdles. One of the most critical concerns is algorithmic bias. AI systems are trained on historical data, and if this data contains existing biases—whether based on socioeconomic status, gender, or caste—the AI may perpetuate and even amplify these prejudices, leading to discriminatory outcomes. This is particularly problematic in sensitive areas like criminal risk assessment or sentencing recommendations.

Another major challenge is the "black box" problem, where the decision-making process of an AI system is opaque and difficult to explain. A legal system founded on principles of accountability and the right to a reasoned judgment cannot rely on outputs from a system that cannot justify its own conclusions.

In addition, there are significant infrastructural and institutional challenges. The digital divide in India means that many

rural and smaller courts lack the necessary infrastructure, such as reliable internet and hardware, to implement AI systems effectively. This could create a "two-tiered" justice system, where only well-resourced courts and litigants benefit from the new technology.

To address these challenges, India is working towards a framework of responsible AI governance. While there is no specific, dedicated law for AI yet, existing legislation like the Digital Personal Data Protection Act, 2023, and the Information Technology Act, 2000, provide some oversight. The government and judiciary recognise the need for a nuanced approach that ensures human oversight remains paramount.

High courts, such as the Kerala High Court, have started to issue their own guidelines, restricting the use of AI tools to non-judicial tasks and mandating human

verification of all AI-generated research or translations. This cautious approach emphasises that AI should be a partner to human expertise, not a replacement for judicial discretion. As Supreme Court Justice B.R. Gavai noted, AI must not replace the human mind and judgment, as it lacks the empathy and moral reasoning essential for true justice.

India's journey with AI in the legal sector is a balancing act. It is a quest to leverage the power of technology to reduce case backlogs and increase efficiency while simultaneously upholding the foundational principles of fairness, transparency, and human-centric justice. By developing robust regulatory frameworks and promoting AI literacy among legal professionals, India can ensure that this transformative synergy benefits all.



Cinema, Censorship, and Social Conflict: Reassessing the Role of the CBFC Under the Cinematograph Act 1952

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Cinema in India is much more than entertainment. It is a powerful medium that shapes the way people think about culture, religion, politics, and justice. From devotional films of the 1950s to today's big-budget spectacles, movies have influenced public opinion and touched the lives of millions. But this influence can also create challenges, especially when films deal with sensitive issues like religion, caste, or history. Films like PK (2014), Padmavat (2018), and Adipurush (2023), and web series like Tandav (2021), have sparked protests, legal disputes, and sometimes violence. These events raise questions about how effectively films are regulated in India.

The central board of film certification (CBFC), established under the cinematograph act, 1952, is responsible for regulating films. Its main role is to ensure that films do not threaten public order, morality, or the unity of the country. The CBFC gives certificates such as U (universal), UA (parental guidance), and A (adults only), and after 2023, more specific age-based categories like UA 7+, UA 13+, and UA 16+. Section 5b of the act prohibits certification for films that may threaten sovereignty, public order, decency, morality, or defame religions or courts. These restrictions are linked to article 19(2) of the constitution, which allows reasonable limits on free speech.

In theory, this system should prevent controversies before a film is

released. But in practice, predicting audience reactions can be difficult. For instance, PADMAVAT led to protests despite being cleared by the CBFC after suggested modifications. Similarly, Adipurush received criticism for certain dialogues, even after certification. These examples show that while the CBFC follows the legal framework, managing public perception remains a challenge.

The law also contains terms like "decency" and "morality," which can be interpreted in different ways. What was considered immoral in the 1970s might pass today, and films dealing with satire or politics may be viewed differently over time. This shows how societal values evolve, and how regulation must adapt to remain effective and fair.

The judiciary has often played a key role in balancing freedom of expression with censorship. In K.A. Abbas V. Union of India (1970), the supreme court upheld pre-censorship, noting that films can influence people more strongly than other media. In s. Rangarajan V. Jagjivan Ram (1989), the court clarified that a mere threat of protest cannot justify banning a film unless there is a real and immediate danger to public order. In Prakash Jha productions v. Union of India (2011), it was ruled that once a film receives CBFC certification, states cannot arbitrarily ban it. These cases demonstrate that censorship must be balanced carefully with creative freedom.

Recent controversies have increased partly because of changes in the social and political environment. Earlier films

about gods or history were mostly devotional and faced little objection. Today, filmmakers' experiment with reinterpretation, satire, and modern storytelling, which some audiences may find controversial. Social media amplifies reactions, turning local objections into wider public debates quickly. Sometimes, filmmakers also use controversy as a promotional strategy, knowing it can attract attention.

To address these challenges, certain reforms could help. The CBFC could be more transparent by providing detailed reasons for its decisions, helping both filmmakers and the public understand them. Appeals should ideally go to an independent tribunal of experts and retired judges to ensure fair review. Legal definitions of vague terms like morality and decency should be clarified. For films on sensitive topics such as religion or history, consultation with

historians or scholars could prevent misunderstandings. With cinema closely connected to OTT platforms today, digitizing the certification process could make it more efficient and timelier.

Cinema reflects society but also shapes it, and sometimes creates disagreement. The CBFC was designed to maintain public order while respecting artistic freedom. While it faces challenges in balancing these responsibilities, improvements in transparency, professionalism, and expert review could strengthen its credibility and effectiveness. At the same time, society must recognize that films are creative works, not historical records, and that tolerance of diverse opinions is a key part of democracy. The real task is finding a balance where creativity can thrive without creating unnecessary conflict.



Empowering or Endangering? Accurate-but-Risky Medical and Fitness Knowledge on Social Media

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Social media platforms like YouTube, Instagram, and Facebook have sparked a fundamental change in how professional knowledge is shared, making specialized information available to a larger audience than ever before. One of the most troubling trends in this digital environment is the spread of health-related content that, while technically correct, can pose serious risks. This category includes not only surgical demonstrations and emergency procedures but also complex fitness and body-modification tutorials. Although this content is often based on scientific principles and intended for educational purposes, it can be dangerous when attempted by those without proper training. The dilemma of "accurate-but-risky" content raises urgent issues regarding regulation, ethical obligations, and social responsibility, especially in the context of India. The primary area of concern involves the presentation of surgical and medical procedures. Videos that clarify surgical techniques, suturing practices, or diagnostic methods provide essential educational tools for medical students and peripheral health practitioners who lack access to advanced training facilities. However, the general public often misinterprets such material as instructional guides. A notable example occurred in March 2025 in Uttar Pradesh when a person attempted to perform abdominal surgery on himself after watching YouTube tutorials, resulting in serious complications that required hospitalization. While the content

was medically accurate, its misuse highlights the gaps in protective measures to prevent susceptible viewers from engaging in such dangerous actions. The secondary domain involves emergency life-saving measures. Digital initiatives that promote hands-only CPR or first-aid skills significantly enhance community readiness. However, simplified or inaccurately portrayed techniques, like "cough CPR" or incorrect use of tourniquets, have spread rapidly online, leading to harmful results in emergencies. These methods, while capable of saving lives when performed correctly, can cause tissue damage, necrosis, or the need for amputation when done improperly. The tertiary high-risk area relates to fitness and body-modification knowledge. Social media is filled with complex resistance training presentations, advice on anabolic steroids, and do-it-yourself cosmetic or dental procedures. Even content created by licensed professionals is often taken and mimicked by inexperienced viewers, resulting in harmful effects. Reports from India indicate a rise in cases of early hip degeneration due to the misuse of anabolic steroids and risky practices like home orthodontic treatments, leading to lasting health issues. The widespread availability of precise yet potentially harmful content is driven by various factors: its striking visual appeal, its enticing promise of expertise, the boosts provided by algorithms, and the superficial appearance of educational credibility. Users are attracted to seemingly specialized skills, while platforms are hesitant to eliminate

materials that appear to be instructional. As a result, this type of content spreads more quickly than obvious misinformation creating distinct challenges for regulation. India's current legal structure provides limited direction. The IT Rules, 2021 require platforms to remove content that is clearly harmful, but they do not specifically deal with information that is accurate yet sensitive regarding competence. Consumer protection laws and medical ethics guidelines govern misleading endorsements or unethical advertising but fail to address the gap for publicly available, high-risk educational material. Events like the 2025 self-surgery incident highlight the dangers associated with unrestricted access.

To summarize, the way social media



Gig and Platform Workers in India: Legal Gaps and the Future of Labour Rights

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The digital economy has fundamentally reshaped the nature of work in the 21st century by linking millions of individuals to consumers via mobile applications across sectors such as transportation, food delivery, domestic services, and freelancing. These employment modalities, commonly termed “gig” or “platform” work, have experienced rapid expansion in India through platforms including Ola, Uber, Zomato, Swiggy, and Urban Company. Although these platforms offer flexible avenues for income generation, they simultaneously disrupt the conventional employer–employee relationship, positioning workers in a precarious state characterized by dependence on algorithmic management, exposure to unilateral platform-imposed conditions, and susceptibility to income volatility. Despite the recent consolidation of labour codes, Indian legislation continues to provide limited safeguards, thereby rendering gig workers vulnerable to both economic instability and social insecurity.

The Social Security Code 2020 (CSS, 2020) is the first Indian law to recognise gig and platform workers. Gig worker is defined as a person who carries out work outside the traditional employer-employee relationship, while platform worker is a person who carries out work through an online platform that connects clients and service providers. This legal recognition is important but not sufficient, as gig workers and platform workers continue to be excluded from minimum wage, statutory working time and collective bargaining rights. Their protection depends

to a large extent on discretionary social security systems, which have not yet been implemented in general.

The gig economy in India is one of the fastest-growing in the world. According to NITI Aayog, there would be 23.5 million gig workers by 2029–2030, up from an expected 7.7 million in 2020–2021. Important industries include online freelancing (Upwork, Fiverr), domestic services (Urban Company), food and grocery delivery (Swiggy, Zomato), and transportation (Ola, Uber). In an economy characterized by informalization and a lack of job possibilities, gig work may be the sole employment alternative open to some, while for others it provides flexibility and a rapid entry into the workforce. This freedom, however, comes at the price of precarity because there is no assurance of income, paid time off, insurance, or the ability to negotiate conditions of contracts.

There are still a lot of legal loopholes even though gig workers are recognized in the CSS, 2020. Due to the lack of a minimum wage guarantee, workers' earnings are determined by demand, incentives, and algorithmic allocation; they are frequently below subsistence levels and in violation of Article 43's requirement for a "living wage." Social security benefits are not universally available, are mostly optional, and are only available under trial programs. Due to their status as independent contractors and exclusion from the Industrial Relations Code of 2020, gig workers are unable to engage in collective bargaining or establish legally protected unions. Furthermore, without any legal oversight or grievance procedures, platforms use ratings, incentives, and

deactivations to exert control over employees, making them open to capricious behavior.

There are constitutional issues with gig workers' exclusion from basic safeguards. While denial of a minimal livelihood and fundamental protections violates Article 21, which includes the right to life and dignity as construed in *Olga Tellis v. Bombay Municipal Corporation* (1985), arbitrary exclusion may violate Article 14, which ensures equality before the law. Under Article 23, exploitative working conditions may even amount to economic coercion similar to forced labour. A normative foundation for judicial action to safeguard disadvantaged workers is also provided by Directive Principles like Articles 38, 39, 41, and 43, which place an emphasis on social justice, appropriate livelihood, and living wages.

There are still few judicial procedures in India, and petitions to recognize gig workers as "unorganised workers" deserving of welfare benefits are still pending. However, comparative experiences show new worldwide tendencies in protection. Despite being contractually classified as independent contractors, the Supreme Court of the United Kingdom acknowledged drivers as "workers" entitled to minimum salaries and paid leave in the case of *Uber BV v. Aslam* (2021). In the United States, California's AB5 statute originally sought employee categorization for gig workers, but later revisions limited its scope. The European Union is also considering directives to presume platform workers as employees unless platforms prove otherwise. These developments highlight the necessity for protective laws and the global recognition of gig workers' economic reliance on platforms.

The economic and social effects of these legal shortcomings are considerable. Gig workers experience financial instability due to unpredictable, task-oriented

compensation, along with the risk of long hours and accidents without access to insurance or healthcare. The lack of social security benefits like retirement, maternity, or unemployment support intensifies their susceptibility. Limited negotiating power, made worse by algorithm-based management, prevents workers from affecting the terms of their contracts. Consequently, the gig economy replicates the uncertainties of informal work while marketing itself as a contemporary and flexible employment alternative.

To address these shortcomings, a comprehensive strategy is necessary. Minimum wage laws should be expanded to include gig and platform workers, while social security systems need to transition from optional programs to a universal model that is jointly financed by the government, platforms, and workers. Amendments to industrial law should allow for collective bargaining and union formation among platform workers. Transparency in algorithms is essential, necessitating that platform reveal their rating systems, incentive structures, and policies for deactivation, along with suitable mechanisms for grievance resolution. Courts ought to interpret Articles 14 and 21 broadly to uphold the dignity and equality of gig workers.

In conclusion, the gig economy embodies both innovation and the risk of exploitation. Millions of Indians rely on platforms for their livelihood yet remain outside traditional labour protections. While CSS, 2020 represents progress in recognition, it stops short of granting enforceable rights, undermining constitutional guarantees of equality, dignity, and social justice. Comparative experiences suggest that legislative reform and judicial creativity can effectively protect gig workers. India must ensure that the benefits of digital innovation do not come at the cost of workers' rights, promoting inclusive and equitable economic growth.

Increasing Female Participation and Discipline in the Legal Profession

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The legal profession in India plays a vital role in upholding justice, protecting rights, and ensuring the values of democracy as outlined in the Constitution.

Ideally, it should represent fairness and equality, but in reality, it continues to be dominated by men, with women facing many barriers to entry, advancement, and safety within the profession. Although women have been allowed to practice law since 1923, when the Legal Practitioners (Women) Act was passed, their actual participation has remained low due to social, cultural, and institutional challenges.

Today, even though women are well-represented in law schools, they make up only about 15% of registered advocates across India. Their numbers are higher in the lower judiciary, with around 35% of district court judges being women, but their presence sharply decreases in higher positions. Only about 12% of High Court judges are women, and the Supreme Court has historically had less than 5% female judges. Despite women entering the field with enthusiasm and qualifications, many leave midway due to biases, lack of mentorship, and the difficulty of balancing demanding work schedules with family responsibilities. This is often described as the "leaky pipeline."

Bias in the workplace is one major reason for this drop-off. Women lawyers are often given fewer important cases and are left out of informal but crucial networking spaces dominated by men. The lack of

female role models in senior positions adds to the problem, as it becomes hard for young women to envision a long-term career in law. Intersectionality also plays a role—women from marginalized castes or rural areas face even more severe challenges. On top of this, women are usually expected to take on the majority of caregiving duties at home. Legal careers, especially in litigation, are demanding, with long hours and frequent travel, making it difficult for women to manage both professional and personal roles without institutional support like maternity leave, crèches, or flexible working hours. Unlike countries like the UK and Canada, India still lacks such supportive systems in most legal workplaces.

Leadership within the legal profession also remains male-dominated. The Bar Council of India and most State Bar Councils have very few women in leadership roles, and there has never been a female chairperson of the BCI. This lack of representation means women have little influence over policies and disciplinary processes. Unfortunately, the current disciplinary structure under the Advocates Act, 1961 does not address gender-based harassment or discrimination effectively. While laws like the Sexual Harassment at Workplace Act, 2013 require Internal Complaints Committees (ICCs), many courts and bar associations either don't have them or don't ensure they work properly. Without proper mechanisms, women often don't feel safe or heard when facing misconduct.

Another problem is the lack of

gender-sensitive training and ethics within the legal field. While judges receive some training through the National Judicial Academy, there is little effort to train lawyers on gender sensitivity. Law schools can help by including gender studies in the curriculum and offering mentorship programs. Support from senior women professionals can be especially impactful for younger students and lawyers.

Institutional reforms are needed to make the profession more inclusive. These could include mandatory representation of women in Bar Councils, proper functioning of ICCs, and gender-sensitive judicial appointments. However, legal reforms must also be backed by a cultural shift. Sexist

comments, microaggressions, and exclusionary behaviour are still common in the legal field and need to be actively challenged. Building a culture of respect and inclusion will not just benefit women—it will improve the entire justice system.

In conclusion, achieving gender equality in the Indian legal profession is not just about representation; it's essential for fairness and democracy. Without active reforms and cultural change, the legal field risks remaining exclusive and unrepresentative of the society it serves. A more inclusive legal profession will lead to better justice for all.



Challenges in India's Labour Complaint Mechanisms

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Labour rights in India have always been deeply tied to the constitutional vision of social justice, where the framers of the Constitution sought to protect workers often the weaker party in employment relationships from exploitation and unfair practices, yet despite an extensive system of laws and adjudicating bodies, the reality is that seeking justice remains slow, complex, and inconsistent. Over the years, India's labour framework has developed from colonial-era laws to a multi-tiered system that includes Labour Commissioners and Conciliation Officers as the first points of contact, Authorities under the Payment of Wages Act for wage claims, Labour Courts and Industrial Tribunals under the Industrial Disputes Act of 1947 for larger disputes, and state-specific Shops and Establishments Acts for non-factory employees; however, this structure, though elaborate, is riddled with delays and overlapping jurisdictions that make it hard for employees to navigate.

A worker wishing to file a complaint must decide where to begin, whether under conciliation for industrial disputes or through wage authorities for salary claims, but even relatively simple cases may drag on for months, while disputes concerning dismissal or reinstatement often stretch into years, defeating the welfare-oriented purpose of the system. One of the gravest flaws is the inordinate delay, with many disputes lasting five to ten years, during which employees face financial and professional uncertainty, while confusion over jurisdiction worsens matters by leaving

workers unsure of the right forum to approach.

Awareness of rights and access to legal aid remain poor, particularly in the informal sector where the majority of India's workforce is employed, and without proper legal representation navigating the maze of procedures is nearly impossible. Workers also fear retaliation from employers, including dismissals, transfers, or blacklisting, and although laws exist against such victimization, they are rarely effective safeguards in practice. For rural and low-income workers, the situation is even harder due to the costs of litigation, travel expenses, and the fact that most labour courts are located in urban centers, making physical access burdensome. Another striking gap lies in the exclusion of white-collar professionals from protections available under the Industrial Disputes Act, which restricts access to Labour Courts only to those categorized as "workmen," leaving professors, managers, and senior executives to depend on civil suits or writ petitions in High Courts, processes that are prohibitively expensive, painfully slow, and ill-suited to labour disputes. For example, an Assistant Professor denied salary arrears cannot seek remedy in a Labour Court but must approach the High Court, where cases routinely remain unresolved for years, creating an unjust distinction between blue-collar and white-collar employees and undermining the principle of equality. Comparative examples reveal the shortcomings of India's outdated system: in the United Kingdom, Employment Tribunals resolve disputes like unfair termination or wage issues within six to twelve months; in

Singapore, the Employment Claims Tribunal disposes of salary disputes in a matter of weeks through simple, low-cost procedures not requiring lawyers; and in the United States, the National Labor Relations Board provides a centralized and relatively efficient system for addressing unfair labour practices.

By contrast, India's fragmented and sluggish system denies workers timely justice. These structural deficiencies also carry constitutional implications, since exclusion of white-collar workers raises questions under Article 14, which guarantees equality before the law, while delays in wage payments strike at livelihood and dignity protected by Article 21, and coercive conditions that force unpaid labour may amount to a violation of Article 23. Moreover, the Directive Principles of State Policy obligate the State to secure fair wages, humane working conditions, and social equity, yet the current adjudicatory framework clearly fails to meet these constitutional mandates. To restore trust in labour justice, reforms must be more than cosmetic steps like online filing or creating Inspector-cum-Facilitators; they must be substantive, inclusive, and centered on

timely resolution. Wage disputes should be resolved within three months and dismissal cases within six months, which requires strengthening Labour Courts by increasing the number of judges, upgrading physical and digital infrastructure, and providing regular training to reduce the existing backlog. Equally important is expanding the scope of protection to include all categories of workers, blue-collar and white-collar alike, so that professionals too can access specialized and affordable forums for their grievances. Without such measures, India's labour complaint system will remain elaborate in theory but ineffective in practice, marred by delays, procedural complexity, limited awareness, and the exclusion of vast sections of the workforce, thereby proving that labour justice delayed is truly labour justice denied. For India to honor its constitutional commitments to equality, dignity, and social justice, labour adjudication must be reimagined as a fast, inclusive, and accessible system in which workers across all sectors of the 21st-century economy can assert their rights with confidence.



निर्वाचन सुधार और नेतृत्व में शिक्षा का महत्व

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भारत विश्व का सबसे बड़ा लोकतंत्र है, और इस लोकतंत्र की सफलता इस बात पर निर्भर करती है कि इसके प्रतिनिधि कितने सक्षम और उत्तरदायी हैं। हमारी विधानसभाओं और संसद में विविध पृष्ठभूमि से आए नेता जनता का प्रतिनिधित्व करते हैं, जो लोकतंत्र की सुंदरता भी है। किंतु एक प्रश्न अक्सर उठता है—क्या उन नेताओं के लिए भी न्यूनतम शैक्षणिक योग्यता का मापदंड नहीं होना चाहिए जो देश के शिक्षा, स्वास्थ्य या वित्त जैसे महत्वपूर्ण मंत्रालयों की ज़िम्मेदारी संभालते हैं?

आज के समय में शिक्षा केवल डिग्री तक सीमित नहीं है, बल्कि यह विचार करने, तर्क करने और नई परिस्थितियों के अनुसार स्वयं को ढालने की क्षमता भी देती है। जब हम देखते हैं कि एक वरिष्ठ सरकारी अधिकारी या कॉर्पोरेट जगत का शीर्ष प्रबंधक लगातार प्रशिक्षण और नई स्किल्स सीखने में लगे रहते हैं, तो यह सवाल उठना स्वाभाविक है कि हमारे राजनीतिक नेता भी क्यों न इसी राह पर चलें। आखिर वे भी तो निर्णय-निर्माता हैं, और उनके फैसले लाखों-करोड़ों नागरिकों के जीवन को प्रभावित करते हैं।

नेताओं के लिए न्यूनतम शैक्षणिक योग्यता तय करने का सुझाव कई बार विवादास्पद माना जाता है, क्योंकि लोकतंत्र में जनता का प्रतिनिधित्व करने के लिए केवल शिक्षा ही नहीं, बल्कि ज़मीनी अनुभव और समाज की समझ भी उतनी ही आवश्यक है। फिर भी, यह बात नज़रअंदाज़ नहीं की जा सकती कि जब कोई व्यक्ति शिक्षा मंत्रालय या स्वास्थ्य मंत्रालय जैसे संवेदनशील विभाग का नेतृत्व करता है, तो उसे उस क्षेत्र की गहरी समझ होनी चाहिए। यह समझ केवल अनुभव से ही नहीं, बल्कि सतत अध्ययन और ज्ञानवर्धन से भी आती है।

यदि नेता यह पहल करें कि वे भी अपने ज्ञान

और कौशल को लगातार उन्नत करें—चाहे वह उच्च शिक्षा के माध्यम से हो, या शॉर्ट-टर्म कोर्स और ट्रेनिंग से—तो यह निश्चित रूप से एक सकारात्मक उदाहरण बनेगा। यह संदेश जाएगा कि नेतृत्व केवल पद प्राप्त करने का नाम नहीं, बल्कि निरंतर सीखने और बेहतर निर्णय लेने की प्रक्रिया है। इससे जनता का विश्वास भी बढ़ेगा और लोकतंत्र की गरिमा भी।

यहाँ यह बात भी महत्वपूर्ण है कि शिक्षा का अर्थ केवल औपचारिक डिग्री नहीं होना चाहिए। कई बार लोकसेवक, समाजसेवी या जननेता गहरी संवेदनशीलता और व्यावहारिक समझ रखते हैं, जो किसी भी डिग्री से कम मूल्यवान नहीं हैं। परंतु यदि वे अपनी इस समझ को शैक्षणिक प्रशिक्षण और आधुनिक ज्ञान से जोड़ दें, तो उनकी क्षमता कई गुना बढ़ सकती है।

वास्तव में, नेताओं के लिए शिक्षा और प्रशिक्षण को एक बोझ की तरह नहीं, बल्कि अपने कर्तव्य का हिस्सा माना जाना चाहिए। जैसे कॉर्पोरेट सेक्टर में वरिष्ठ अधिकारी समय-समय पर प्रशिक्षण लेते हैं और नई तकनीक सीखते हैं, वैसे ही हमारे जनप्रतिनिधि भी यदि निरंतर सीखने की संस्कृति अपनाएँ, तो वे जनता की अपेक्षाओं पर और बेहतर ढंग से खरे उतरेंगे।

निर्वाचन सुधार की चर्चा केवल चुनावी प्रक्रियाओं या धन-बल पर नियंत्रण तक सीमित नहीं होनी चाहिए। इसमें यह विमर्श भी शामिल होना चाहिए कि हमारे नेता कितने शिक्षित, संवेदनशील और समकालीन चुनौतियों को समझने में सक्षम हैं। लोकतंत्र की सुंदरता यही है कि हर व्यक्ति को चुनाव लड़ने का अधिकार है, लेकिन नेताओं को यह भी दिखाना चाहिए कि वे स्वयं को निरंतर उन्नत कर रहे हैं। यदि वे शिक्षा और ज्ञान के क्षेत्र में जनता के लिए आदर्श प्रस्तुत करेंगे, तो यह न केवल उनके नेतृत्व को मजबूत करेगा, बल्कि लोकतंत्र को भी अधिक सशक्त और प्रेरक बनाएगा।

ARTICLES ON: BALANCING OF POWER IN INDIAN JUDICIARY ASPECTS

जनसंख्या नियंत्रण कानून और समान नागरिक संहिता:

चुनौतियाँ और संभावनाएँ

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भारत जैसे विशाल और विविधतापूर्ण लोकतंत्र के सामने जनसंख्या नियंत्रण कानून और समान नागरिक संहिता दो ऐसे विषय हैं जिन पर लंबे समय से बहस जारी है। जनसंख्या नियंत्रण कानून का आशय उन विधायी उपायों से है जिनका उद्देश्य जनसंख्या वृद्धि को नियंत्रित करना और संसाधनों के संतुलित उपयोग को सुनिश्चित करना है। कई राज्यों ने सीमित स्तर पर ऐसे प्रावधान बनाए हैं, जैसे दो से अधिक बच्चों वाले व्यक्ति को स्थानीय चुनाव लड़ने से रोकना, किंतु राष्ट्रीय स्तर पर व्यापक कानून अभी लागू नहीं हो पाया है। इसके साथ ही, समान नागरिक संहिता का विचार यह है कि विवाह, तलाक, उत्तराधिकार और दत्तक ग्रहण जैसे विषयों पर सभी नागरिकों के लिए समान कानून लागू हों, चाहे उनका धर्म कोई भी हो। संविधान के अनुच्छेद 44 में इसका उल्लेख है, लेकिन व्यक्तिगत आस्थाओं और धार्मिक परंपराओं से जुड़ाव के कारण इसे लागू करना अब तक संभव नहीं हो पाया है। दोनों ही मुद्दे सामाजिक न्याय, समानता और सतत विकास की दृष्टि से महत्वपूर्ण हैं, परंतु विधायिका के सामने गंभीर चुनौतियाँ खड़ी करते हैं।

सबसे पहली चुनौती है सामाजिक विविधता और सांस्कृतिक संवेदनशीलता। भारत में विभिन्न धर्मों और समुदायों की अपनी-अपनी परंपराएँ और मान्यताएँ हैं। ऐसे में जनसंख्या नियंत्रण कानून या समान नागरिक संहिता लाना केवल कानूनी प्रश्न नहीं बल्कि भावनात्मक और सामाजिक प्रश्न भी है। दूसरी चुनौती राजनीतिक इच्छाशक्ति की है। इन मुद्दों को अक्सर चुनावी राजनीति में धुवीकरण के लिए इस्तेमाल किया जाता है, जिससे दीर्घकालिक समाधान कठिन हो जाता है। तीसरी चुनौती है मानवाधिकार और स्वतंत्रता। जनसंख्या नियंत्रण के नाम पर व्यक्तिगत स्वतंत्रता पर अंकुश न लगे और UCC लागू

करते समय धार्मिक स्वतंत्रता और समानता के बीच संतुलन बना रहे, यह सुनिश्चित करना आवश्यक है। चौथी चुनौती क्रियान्वयन और निगरानी से जुड़ी है—कानून बनाना आसान है, लेकिन उसे ईमानदारी और दक्षता से लागू करना कहीं अधिक कठिन।

इन चुनौतियों से निपटने के लिए विधायिका को संवेदनशील और संतुलित दृष्टिकोण अपनाना होगा। सबसे पहले, समाज में जागरूकता और शिक्षा को प्राथमिकता देनी होगी। केवल दंडात्मक प्रावधान या सख्त नियम बनाकर बदलाव नहीं लाया जा सकता। जनसंख्या नियंत्रण के लिए स्वेच्छिक उपायों और प्रोत्साहन योजनाओं को महत्व दिया जाना चाहिए। इसी प्रकार, समान नागरिक संहिता को एक झटके में लागू करने की बजाय क्रमिक और चरणबद्ध ढंग से लाना अधिक व्यावहारिक होगा। उदाहरण के लिए, विवाह और उत्तराधिकार से जुड़े कुछ प्रावधानों को पहले समान किया जा सकता है।

विधान सभा और संसद को इस विषय पर व्यापक संवाद और सर्वसम्मति निर्माण की दिशा में काम करना होगा। धार्मिक समुदायों, सामाजिक संगठनों और नागरिक समाज को विश्वास में लिए बिना इन कानूनों को लागू करना न तो टिकाऊ होगा और न ही लोकतांत्रिक। इसके अलावा, एक स्वतंत्र निगरानी प्रणाली भी विकसित करनी चाहिए जो यह देख सके कि बने हुए कानूनों का पालन हो रहा है या नहीं।

जनसंख्या नियंत्रण कानून और समान नागरिक संहिता दोनों ही ऐसे मुद्दे हैं जो भारत के लोकतंत्र की दिशा तय करेंगे। यह केवल विधायी निर्णय का प्रश्न नहीं है, बल्कि सामाजिक विश्वास और संवैधानिक संतुलन का भी प्रश्न है। यदि विधायिका इन विषयों पर शिक्षा, संवाद, सर्वसम्मति और संवैधानिक मूल्यों को आधार बनाकर आगे बढ़े तो न केवल इन जटिल समस्याओं का समाधान होगा, बल्कि भारत का लोकतंत्र और अधिक समावेशी, न्यायपूर्ण और सशक्त बन सकेगा।

Freedom of Expression in the Age of Social Media: Legal Implications

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The advent of social media has ushered in a new era for freedom of expression, transforming it from a fundamental right exercised through traditional media into an instantaneous, globally accessible tool. Platforms like Twitter, Facebook, and Instagram have become virtual public squares where individuals can express opinions, share information, and engage in political discourse with unprecedented ease. However, this democratization of speech has also given rise to a complex web of legal and ethical challenges, forcing a re-evaluation of the traditional boundaries of free speech in a digital world.

In India, the right to freedom of speech and expression is a cornerstone of democracy, enshrined in Article 19(1)(a) of the Constitution. However, this right is not absolute. Article 19(2) allows for reasonable restrictions on this freedom in the interest of the sovereignty and integrity of India, the security of the State, friendly relations with foreign states, public order, decency or morality, or in relation to contempt of court, defamation, or incitement to an offence.

The legal implications of social media are rooted in the struggle to balance these two constitutional provisions. On one hand, the judiciary has consistently recognized that the internet and social media are valid mediums for exercising free speech. On the other hand, the government and courts are grappling with the need to regulate online content that could incite violence, spread misinformation, or harm an

individual's reputation.

The most significant legal battle concerning freedom of expression on social media in India was the landmark case of *Shreya Singhal v. Union of India* (2015). This case, often hailed as a watershed moment for online free speech, challenged the constitutionality of Section 66A of the Information Technology (IT) Act, 2000. This provision criminalized the sending of any information through a computer or communication device that was "grossly offensive" or had a "menacing character," with a punishment of up to three years in prison.

The Supreme Court, in its judgment, struck down Section 66A, declaring it unconstitutional for being "vague" and "overbroad." The Court reasoned that the law failed to distinguish between protected speech, like dissent and criticism, and unprotected speech, such as incitement to violence. The judgment affirmed that online speech is entitled to the same constitutional protections as offline speech. It emphasized that "the right of the public to know" and the "chilling effect" of such a draconian law on free speech were paramount. The ruling was a crucial victory for civil liberties in the digital age, establishing a high threshold for state intervention in online expression.

However, the legal landscape continues to evolve. While Section 66A was struck down, other provisions of the IT Act, as well as the Indian Penal Code (IPC), are still applicable to online content. For example, laws related to defamation, incitement to violence (Section 153A, 505 of

IPC), and obscenity (Section 292 of IPC) are frequently invoked to regulate social media posts. The challenge lies in applying these pre-digital era laws to the fast-paced, and often anonymous, world of social media.

A major legal and regulatory challenge is the role of social media intermediaries—platforms like Facebook, Twitter, and WhatsApp. India's legal framework, particularly the Information Technology (Intermediary Guidelines and Digital Media Ethics Code) Rules, 2021, places significant obligations on these platforms.

The IT Rules require intermediaries to exercise "due diligence" and remove certain categories of content, such as that which is obscene, harmful, or unlawful, within specific timeframes upon receiving a complaint or a court order. A particularly contentious aspect of these rules is the requirement for "significant social media intermediaries" to enable the traceability of the "first originator" of a message. This has raised serious concerns about user privacy and the potential to undermine end-to-end encryption, a key security feature of many messaging apps.

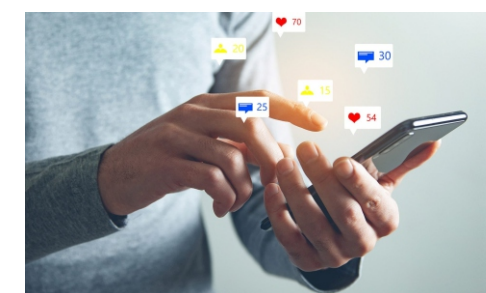
While the government argues that these rules are necessary to combat fake news and maintain public order, critics fear they could lead to over-censorship and create a chilling effect on free speech. The "safe harbor" protection—which previously shielded intermediaries from liability for

third-party content—is now conditional on their compliance with these new rules, which pressures platforms to err on the side of caution by removing content.

The rapid evolution of technology, particularly with the rise of deepfakes and artificial intelligence-generated content, presents new legal and ethical dilemmas. The spread of misinformation and disinformation has become a global concern, raising questions about whether platforms have a greater responsibility to regulate such content.

The legal implications of social media expression are not just confined to criminal law. Issues like online harassment, cyber-bullying, and the doxing of individuals also highlight the need for a robust civil and criminal justice response.

Moving forward, the legal framework must strike a careful balance between protecting free speech, ensuring user safety, and holding platforms accountable. This requires a nuanced approach that avoids vague and overbroad laws. It also calls for greater transparency from social media companies about their content moderation policies and a clear, effective grievance redressal mechanism for users. The future of free expression in the digital age will depend on the ability of legal systems to adapt and create a framework that is both protective of fundamental rights and responsive to the unique challenges of the online world.



Judicial Independence within India's Separation of Powers

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The doctrine of separation of powers, central to democratic governance, divides authority among the legislature, the executive, and the judiciary. The legislature makes laws, the executive implements them, and the judiciary interprets them. This separation is designed to ensure that power is not concentrated in any one organ and that each remains autonomous within its own constitutional sphere.

Judicial independence is the cornerstone of this arrangement. It ensures that courts are free from interference by the legislature or the executive, allowing judges to apply laws impartially and uphold the principle that no one is above the law. Without such autonomy, justice risks becoming a political instrument, eroding public trust and undermining democracy itself. Judicial independence also safeguards fundamental rights. Through judicial review, courts can strike down unconstitutional laws or executive actions, protecting freedoms like speech, equality, and due process. To maintain this autonomy, the Constitution provides safeguards such as judges' security of tenure and financial independence, insulating the judiciary from political influence.

Yet, while the judiciary is constitutionally independent, it does not function in isolation. The effectiveness of its decisions requires coordination with the other two organs. The executive enforces judicial rulings, ensuring judgments

translate into action—for example, when courts order the release of a prisoner, the executive must comply. Without such execution, judicial authority would be rendered ineffective.

Similarly, the legislature shapes the framework within which the judiciary operates. It creates the laws that courts interpret, provides for the funding and structure of the judiciary, and may amend the Constitution in response to interpretations, so long as the basic structure remains intact. This reflects a balance: the judiciary is autonomous in interpreting the law, but its authority is exercised within a legal and institutional framework established by the legislature and implemented by the executive.

The relationship among the three organs is best understood as one of checks and balances combined with functional coordination. Each limits the other to prevent concentration of power, while also relying on the others to make governance effective. The executive influences the judiciary through appointments and the power of pardon. The legislature exercises control by enacting new laws, reviewing judicial interpretations, and, in cases of proven misconduct, removing judges. Conversely, the judiciary checks both through judicial review, ensuring that no law or executive action violates constitutional principles.

This arrangement reflects functional independence: the judiciary is free from undue pressure but remains

accountable within the democratic system. Coordination and mutual respect, rather than subordination or interdependence, strengthen democracy by ensuring that no organ dominates unilaterally.

In this sense, judicial independence protects rights and enforces the rule of law, while coordination with the executive and legislature ensures that judicial decisions are implemented and grounded within democratic structures. The judiciary's authority relies on executive enforcement and legislative frameworks, just as the

legislature and executive rely on the judiciary to maintain constitutional limits.

Thus, the three organs are not rivals but co-equal partners in governance. The delicate balance between independence and coordination guarantees stability, prevents authoritarianism, and upholds constitutional democracy. This dynamic equilibrium—independent yet mutually checking and cooperating—is the true foundation of effective and enduring democratic governance.



विधायिका: विधिक साक्षरता और सामाजिक

न्याय की प्रेरक शक्ति

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कानून केवल कानून की पुस्तकों में लिखे गए नियमों का संग्रह नहीं बल्कि यह एक ऐसा जीवंत साधन है जो व्यक्ति को अपने अधिकारों की मांग करने और कर्तव्यों का पालन करने एवं जीवन से जुड़े कानून का निर्माण करती है। विधायिका शब्द का तात्पर्य विधि (कानून) और आयिका (बनाने वाली संस्था) से है। विधायिका देश में संविधान के अनुसार कार्य करती है और संविधान में बदलाव की प्रक्रिया भी विधायिका द्वारा पूरी की जाती है। इसके लिए दोनों सदनों लोकसभा एवं राज्यसभा की सहमति आवश्यक होती है भारत जैसे लोकतांत्रिक देश में जनता द्वारा चुने गए प्रतिनिधि संसदीय विधानसभा के माध्यम से कानून बनाते हैं और जनहित में निर्णय लेते हैं। विधायिका की सबसे बड़ी ताकत उसकी प्रतिनिधि भूमिका है। यह विभिन्न क्षेत्रों, जातियों, लिंगों और समुदाय की आवाज को कानून के रूप में बदलता है। इसमें चुने गए प्रतिनिधि अपने निर्वाचन क्षेत्र की समस्याओं को सदन में उठाते हैं जिससे सरकार को जनहित में निर्णय लेने में मदद मिलती है। विधेयकों एवं तर्कों के माध्यम से यह उन क्षेत्रों को चिन्हित करती है जहां सामाजिक जागरूकता कमजोर होती है। ऐसी स्थिति में विधायिका कानून बनाती है जो नागरिकों की क्षमता को मजबूत करें। विधायिका का सबसे महत्वपूर्ण कार्य कानून बनाना, मौजूद कानून में संशोधन करना और अनुपयुक्त कानून को समाप्त करना है। यह विधेयक के माध्यम से किया जाता है, जिसे पारित करने पर वह कानून बन जाता है। इसके माध्यम से लोकतंत्र मजबूत और संतुलित होता है। विधायिका को लोकतंत्र की आत्मा भी माना जाता है। यह देश की नीति एवं दिशा तय करता है। इसे जनता की असली आवाज भी कहा जाता है उदाहरण स्वरूप शिक्षा का अधिकार अधिनियम केवल विद्यालयों तक पहुंच सुनिश्चित करने का प्रयास नहीं था बल्कि यह जागरूकता भी फैलाता है कि शिक्षा एक मौलिक अधिकार है। इस प्रकार विधायिका संविधान के आदर्शों को जनता की चेतना में रूपांतरित करती है। विधिक साक्षरता का अर्थ केवल कानून पढ़ पाने की योग्यता नहीं है, बल्कि इसका अर्थ है अपने अधिकारों और कर्तव्यों को समझना है। विधायिका ऐसे कानून बनाती है जो जागरूकता कार्यक्रमों को अनिवार्य करते हैं—जैसे घरेलू हिंसा, उपभोक्ता अधिकार या पर्यावरण संरक्षण संबंधी अभियान। राज्य स्तर पर बनाए गए कानून प्रायः कानूनी सहायता प्रकोष्ठ, जनजागरूकता शिविर और विद्यालयी पाठ्यक्रम में नागरिक शिक्षा की व्यवस्था करते हैं। यह मान्यता इस विचार को पुष्ट करती है कि वास्तविक सशक्तिकरण तब होता है जब नागरिक अपने अधिकारों और दायित्वों को स्वयं समझ सकें।

सामाजिक न्याय भी सशक्तिकरण का अहम हिस्सा है। जनता के सबसे निकट होने के कारण विधायिका क्षेत्रीय असमानताओं और सामाजिक विषमताओं को कानूनों द्वारा संबोधित करती है। शिक्षा और रोजगार में आरक्षण, अनुसूचित जाति व जनजातियों और महिलाओं के लिए योजनाएँ, स्वास्थ्य और पोषण से जुड़ी कल्याणकारी व्यवस्थाएँ—ये सभी

विधायिका के विचार-विमर्श से उत्पन्न होती हैं। ये कदम संविधान में निहित समानता और गरिमा के वादे को व्यवहार में लाते हैं।

साथ ही, विधायिका एक शिक्षण मंच की तरह भी कार्य करती है। इसके वाद-विवाद मीडिया और इंटरनेट के माध्यम से नागरिकों तक पहुँचते हैं, जिससे लोग न केवल कानून की सामग्री बल्कि उसके पीछे के तर्क को भी समझते हैं। जब विधायक बाल विवाह, जातिगत भेदभाव या पर्यावरणीय क्षरण पर चर्चा करते हैं, तो वे समाज की सोच को भी आकार देते हैं। इस दृष्टि से विधायिका लोकतंत्र का कक्षा-कक्ष है, जहाँ साक्षरता केवल पाठ्य नहीं बल्कि नागरिक चेतना भी होती है।

फिर भी चुनौतियाँ मौजूद हैं। निरक्षरता, गरीबी और सामाजिक बहिष्कार कई बार जागरूकता अभियानों की पहुँच सीमित कर देते हैं। कई बार कानून कागज़ पर रह जाते हैं और लागू नहीं हो पाते।

राजनीतिक धुवीकरण भी बहसों को वास्तविक चर्चा की बजाय दलगत संघर्ष बना देता है। इसके बावजूद, विधायिका की संरचना में सुधार की गुंजाइश बनी रहती है क्योंकि न्यायपालिका और नागरिक समाज इसे जवाबदेह ठहराते हैं।

अंततः, विधायिका ही वह इंजन है जो कानून, साक्षरता और सशक्तिकरण को आगे बढ़ाता है। किंतु इसकी भूमिका को और प्रभावी बनाने के लिए सुधारात्मक कदम ज़रूरी हैं जैसे कि, जागरूकता योजनाओं की बेहतर निगरानी, नागरिक समाज संगठनों के साथ अधिक सहयोग, डिजिटल प्लेटफ़ॉर्म का उपयोग, और समय-समय पर सशक्तिकरण संबंधी कानूनों की समीक्षा आदि। ऐसे कदम उठाकर विधायिका स्वयं को सशक्तिकरण की संरक्षिका के रूप में और मजबूत बना सकती है तथा यह सुनिश्चित कर सकती है कि हर नागरिक जागरूक, सूचित और न्याय का उपयोग करने में सक्षम हो।



VOICES OF WISDOM: REFLECTIONS FROM THE BENCH AND BEYOND

Key Quotes by Hon'ble Justice J. K. Maheshwari

- 1. On Money Laundering Law**
At the launch of "Prevention of Money Laundering Act, 2002: A Practitioner's Guide", he remarked:
"PMLA is a cornerstone of India's legal framework... it is imperative to address its challenges and to ensure that its enforcement remains fair, impartial, and aligned with constitutional principles."
— Emphasizing the importance of fair and constitutionally aligned implementation of anti-money laundering laws.
- 2. On Humility and Teamwork**
In his farewell speech from the Andhra Pradesh High Court, he said with humility:
"I have done nothing; in fact, the credit has come to me by those who deserve credit."
— A gracious acknowledgment of the contributions of colleagues and staff.
- 3. On Cultural Preservation**
During his visit to Araku Valley in Andhra Pradesh, Justice Maheshwari expressed deep admiration for the region's heritage:
"The traditions of the tribal communities here are truly mesmerizing. The preservation of such cultural heritage is vital for future generations."
- 4. On Advocacy Responsibility**
Speaking to newly-appointed Advocates-on-Record (AoR), he highlighted the importance of drafting quality petitions:
"We go through briefs every day, and you can tell how much effort an AoR has put into each case. Sometimes, even if there's not much substance in the case, a well-pleaded brief might lead us to issue notice."
— A crucial comment on how effective legal drafting can influence preliminary judicial decisions.
- 5. On Inclusivity and Diversity**
In a keynote address on 'Diversity and Conformity — Defining India', he said:
"In my opinion, the way forward to achieve the ends of social inclusion is not possible unless we on an individual level contribute towards a truly inclusive society."
— A strong appeal for individual and institutional commitment to social inclusivity.
- 6. On Courtroom Decorum (Colloquial Remark)**
In a lighter yet pointed moment, he observed:
"This is unacceptable. Appearing before the Supreme Court with a pillow in hand is improper."
— A humorous but firm reminder of the expected decorum in the highest court.

Key Quotes by
Hon'ble Shri Narendra Singh Tomar

1. “मैं एक किसान परिवार से हूँ। मैंने खेती की चुनौतियों को देखते-समझते हुए ही परवरिश पाई है। मैंने असमय बारिश की पीड़ा और समय पर मानसून की खुशी दोनों देखी हैं।”
संदर्भ 2020 : (व्यक्तिगत पृष्ठभूमि — किसानों से अपने जुड़ाव को समझाते हुए)
2. “किसान न तो निराश है, न भूखा है और न गरीब... किसानों और खेती को सम्मान के साथ देखा जाना चाहिए।”
संदर्भ 2022 : (किसानों की गरिमा और खेती को एक सम्मानजनक पेशे के रूप में मान्यता देने का वक्तव्य)
3. “लोकतंत्र में असहमति और विरोध के लिए स्थान है... लेकिन क्या ऐसा विरोध उस कीमत पर होना चाहिए जो देश को नुकसान पहुँचाए?”
संदर्भ 2021 : (एग्रीविज़न कार्यक्रम में, विरोध प्रदर्शनों को संबोधित करते हुए)
4. “हम एक कदम पीछे हटे हैं और हम फिर आगे बढ़ेंगे क्योंकि किसान भारत की रीढ़ हैं, और यदि रीढ़ मज़बूत होगी तो देश भी मज़बूत होगा।”
संदर्भ 2022 : (कृषि कानून वापसी के बाद, किसानों के प्रति प्रतिबद्धता को दोहराते हुए)

Key Quotes by
Hon'ble Justice G. S. Ahluwalia

1. **On Contempt of Court (Article 215)**
“The High Court, being a court of record under Article 215 of the Constitution, has the power to punish for contempt, but that power must be exercised within the framework of law and limitation.”
- Shivram Singh Tomar vs. Anupam Rajan & Others, MP High Court (Gwalior Bench), 2025.
2. In a case where execution proceedings were revived after 27 years, the court said that justice delayed this much is unfair and affects public interest.
“Pleas, claims can't remain pending indefinitely ...”
- was made by Hon'ble Justice G. S. Ahluwalia of Madhya Pradesh High Court (Jabalpur Bench) in September 2024.
3. **On Right to Property (Article 300-A of the Constitution)**
“No one can be deprived of her right to property which is not only a Constitutional one, but is also a human right. The State authorities cannot act as goons thereby dispossessing any person from his/her property and then claiming that they will not pay any compensation...”
- Shashi Pandey vs. State of M.P., MP High Court (Jabalpur Bench), 2024.
4. **On Delay and Justice**
“When a statute does not prescribe a limitation period, rights must still be exercised within a reasonable time.”
- MP High Court (2024, Jabalpur Bench)
5. **On Writ Jurisdiction (Article 226)**
“Whenever an authority acts beyond its jurisdiction or contrary to law, the writ jurisdiction of the High Court under Article 226 can be invoked, as no person can be left remediless against arbitrary action.”
- Manjot Rai @ Manjeet Kaur vs. Parvinder Kaur & Others, MP High Court (Gwalior Bench), 2025.











GLIMPSES OF VIDHI SAMVAD



GLIMPSES OF VIDHI SAMVAD





EXHIBITION HIGHLIGHTS: JUSTICE AND THE CONSTITUTION





INAUGURATION OF THE CHARAK BLOCK -
A STEP FORWARD IN HEALTHCARE AND RESEARCH





MEDIA COVERAGE

विक्रांत विश्वविद्यालय में विधि कार्यशाला का आयोजन विधि संवाद लोक तांत्रिक प्रक्रियाओं को समझने का सहज माध्यम

ग्वालियर। विक्रांत विश्वविद्यालय द्वारा 2 अक्टूबर को भारत वर्ष में पहली बार शैक्षणिक संस्थान द्वारा सभी संकाय के युवा छात्रों को देश की न्यायिक व्यवस्था एवं लोकतांत्रिक प्रक्रियाओं के प्रति जागरूक बनाने एवं परिचर्चा हेतु भव्य कार्यक्रम 'विधि संवाद' का आयोजन किया गया। आयोजित इस भव्य कार्यक्रम की शुरुआत मुख्य अतिथि, अध्यक्ष एवं अतिथियों द्वारा मां सरस्वती की प्रतिमा पर दीप प्रज्ज्वलित एवं राष्ट्रपिता महात्मा गांधी की प्रतिमा पर माल्यार्पण एवं पुष्प अर्पित कर की गई।

विधि संवाद आयोजन के मुख्य अतिथि सर्वोच्च न्यायालय न्यायाधिपति जे.के. माहेश्वरी का स्वागत विक्रांत विश्वविद्यालय के कुलाधिपति, राकेश सिंह राठौर एवं संस्थान की संरक्षिका मीना राठौर एवं संस्थान की संरक्षिका मीना राठौर ने किया।



राठौर ने पुष्प गुच्छ एवं स्मृति चिन्ह भेंट कर किया। इस भव्य आयोजन की अध्यक्षता कर रहे मध्य प्रदेश विधान सभा के अध्यक्ष नरेन्द्र सिंह तोमर का स्वागत विश्वविद्यालय के सम-कुलाधिपति विक्रांत सिंह राठौर एवं अरूण सिंह (बोर्ड मेंबर, विक्रांत विश्वविद्यालय) ने किया।

इसी तारतम्य में वरिष्ठ अतिथि के रूप में मध्य प्रदेश उच्च न्यायालय के न्यायमूर्ति जीएस. आहवालिया का स्वागत संयुक्त कलेक्टर, ग्वालियर अनिल बनवारिया एवं वरिष्ठ समाजसेवी विजय चांडक ने किया। मध्य प्रदेश उच्च न्यायालय के न्यायमूर्ति डी.डी. बंसल का स्वागत विश्वविद्यालय

की कोषाध्यक्ष श्रीमती गुंजन राठौर एवं रजिस्ट्रार श्रीमती ऋचा वर्मा ने किया। आयोजित कार्यक्रम विधि संवाद की मुख्य समन्वयक ऋचा वर्मा ने इस भव्य आयोजन के उद्देश्य के बारे में बताया कि विश्वविद्यालय द्वारा देश में पहली बार सभी संकाय के युवा छात्र/छात्राओं, अधिवक्ताओं, विधि एवं विधायी संबंधी प्रतिनिधियों आदि को देश की न्याय व्यवस्था और लोकतांत्रिक प्रक्रियाओं के प्रति जागरूक बनाने हेतु कार्यक्रम में देश के वरिष्ठ न्यायाधीश, वरिष्ठ अधिवक्ता, विधिक शिक्षा के शिक्षाविद, औद्योगिक क्षेत्र के वरिष्ठ उद्यमी एवं म.प्र. के विभिन्न विश्वविद्यालय एवं महाविद्यालयों से आये सभी संकाय के छात्रों ने अपनी उपस्थिति दर्ज कराई।

‘हमारा संविधान स्वतंत्रता, समानता, बंधुत्व और न्याय को बनाए रखने की राष्ट्रीय प्रतिबद्धता का प्रतिनिधित्व करता है’

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विक्रांत विधि द्वारा गुरुवार को छात्रों की न्यायिक व्यवस्था व लोकतांत्रिक प्रक्रियाओं के लिए जागरूक करने के लिए विधि संवाद कार्यक्रम का आयोजन किया। इस दौरान कार्यक्रम में मुख्य अतिथि के रूप में सर्वोच्च न्यायालय के न्यायाधिपति जे.के. माहेश्वरी उपस्थित हुए। कार्यक्रम में मुख्य अतिथि का स्वागत विक्रांत विश्वविद्यालय के कुलाधिपति राकेश सिंह राठौर व संस्थान की संरक्षिका मीना राठौर ने पुष्प गुच्छ एवं स्मृति चिन्ह भेंट कर किया। प्रदेश एवं ग्वालियर अंचल के सभी संकाय के छात्रों ने इस विधि संवाद के माध्यम से न्यायपालिका, शिक्षा नगरी और



विधिक समुदाय के बारे में ज्ञान। न्यायाधिपति जे.के. माहेश्वरी ने कहा कि हमारा संविधान स्वतंत्रता, समानता, बंधुत्व और न्याय को बनाए रखने की एक साझा राष्ट्रीय प्रतिबद्धता का प्रतिनिधित्व करता है, जो कि न्यायिक प्रक्रिया व लोकतांत्रिक प्रक्रिया का आधार है। इस अवसर पर प्रदेश के विधानसभा के अध्यक्ष तोमर ने कहा कि विक्रांत विश्वविद्यालय द्वारा आयोजित विधि संवाद के माध्यम से छात्रों को विधानसभाओं का स्टडी कर एवं निष्कर्ष उत्तर मिला। विश्वविद्यालय का यह अच्छा प्रयास है। इस अवसर पर मुख्य अतिथि एवं अध्यक्ष द्वारा विश्वविद्यालय के नवनिर्मित चारक फार्मसी ब्लॉक का उद्घाटन फीता काटकर किया। इस अवसर पर विक्रांत विश्वविद्यालय के अधिकांश, प्राध्यापक एवं विभिन्न शैक्षणिक संस्थाओं से आए छात्रों मुख्य रूप से उपस्थित रहे।

विक्रांत विश्वविद्यालय में विधि संवाद कार्यक्रम का हुआ सफल समापन

ग्वालियर। विक्रांत विश्वविद्यालय द्वारा गुरुवार को भारत वर्ष में पहली बार शैक्षणिक संस्थान द्वारा सभी संकाय के युवा छात्रों को देश की न्यायिक व्यवस्था एवं लोकतांत्रिक प्रक्रियाओं के प्रति जागरूक बनाने एवं परिचर्चा के लिए भव्य कार्यक्रम विधि संवाद का आयोजन किया गया। आयोजित इस भव्य कार्यक्रम की शुरुआत मुख्य अतिथि अध्यक्ष एवं विशिष्ट अतिथियों द्वारा मां सरस्वती की प्रतिमा पर दीप प्रज्ज्वलित एवं राष्ट्रपिता महात्मा गांधी की प्रतिमा पर माल्यार्पण एवं पुष्प अर्पित कर की गई। विधि संवाद आयोजन के मुख्य अतिथि सर्वोच्च न्यायालय के न्यायाधिपति जे.के. माहेश्वरी का स्वागत विक्रांत विधि के कुलाधिपति राकेश सिंह राठौर एवं संस्थान की संरक्षिका मीना राठौर ने पुष्प गुच्छ एवं स्मृति चिन्ह भेंट कर किया। इस भव्य आयोजन की अध्यक्षता कर रहे मध्य विधानसभा के अध्यक्ष नरेन्द्र सिंह तोमर का स्वागत विधि के सम-कुलाधिपति विक्रांत सिंह राठौर एवं अरूण सिंह (बोर्ड मेंबर, विक्रांत विश्वविद्यालय) ने किया। इसी तारतम्य में विशिष्ट अतिथि मध्य प्रदेश उच्च न्यायालय के न्यायमूर्ति जीएस. आहवालिया का स्वागत संयुक्त कलेक्टर, ग्वालियर अनिल बनवारिया एवं वरिष्ठ समाजसेवी विजय चांडक ने किया। विशिष्ट अतिथि मप्र उच्च न्यायालय के न्यायमूर्ति डी.डी. बंसल का स्वागत विधि की कोषाध्यक्ष गुंजन राठौर एवं रजिस्ट्रार ऋचा वर्मा ने किया। विशिष्ट अतिथि न्यायमूर्ति अनिल वर्मा का स्वागत डीन लीगल स्टडीज डॉ. वीर नारायण एवं डायरेक्टर इंजीनियरिंग प्रो.आनंद बिसे ने किया। विशिष्ट अतिथि न्यायमूर्ति हर्देश श्रीवास्तव का स्वागत पूर्व न्यायाधीश जीएस. दुबे एवं सीके मिश्रा ने किया। न्यायमूर्ति विवेक जैन का स्वागत प्रधान जिला न्यायाधीश रविन्द्र सिंह होरा एवं विश्वविद्यालय के मैनेजिंग डायरेक्टर अभिनव मिश्रा ने किया। आयोजित कार्यक्रम विधि संवाद की मुख्य समन्वयक ऋचा वर्मा ने इस भव्य आयोजन के उद्देश्य के बारे में बताया।



नसिक

हमारा संविधान राष्ट्रीय प्रतिबद्धता का प्रतिनिधित्व करता है

ग्वालियर। विक्रांत विश्वविद्यालय में सभी संकाय के छात्रों को देश की न्यायिक व्यवस्था एवं लोकतांत्रिक प्रक्रियाओं के लिए जागरूक करने एवं परिचर्चा हेतु भव्य कार्यक्रम 'विधि संवाद' का आयोजन किया गया। इस अवसर पर मुख्य अतिथि एवं अध्यक्ष द्वारा विश्वविद्यालय के नवनिर्मित चारक फार्मसी ब्लॉक का उद्घाटन फीता काटकर किया। इस अवसर पर विक्रांत विश्वविद्यालय के अधिकांश, प्राध्यापक एवं विभिन्न शैक्षणिक संस्थाओं से आए छात्रों मुख्य रूप से उपस्थित रहे।

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